THE CHINESE RECORDER

Published Monthly by the Editorial Board
Headquarters, Missions Building, Shanghai, China

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VOL. LXVIII March, 1937 No. 3

EDITORIAL

CHINA AIDS AMERICAN FLOOD SUFFERERS

That the phrase "family of nations" is more than a slogan is seen in the recent decision of certain Chinese interested therein to extend aid to Americans suffering from floods. Four organizations—United Charitable Association of Shanghai, Child Welfare Association of China, Chinese Red Cross Association and the Chinese Foreign Relief Committee—under the leadership and backing of such prominent men as Dr. H. H. Kung, Generalissimo Chiang Kai-shek and Mayor Wu Teh-chen of Shanghai, are taking the lead in this new move. It is not the size of the initial gift—$100,000—that is significant, but the fact that the Chinese sympathize with those suffering from sorrows all to familiar to themselves. Those initiating this generous move explain it as a gesture of appreciative reciprocity. But it is more than reciprocative imitation. It shows that human plights resulting from natural catastrophies are a matter of general concern in which the Chinese share. Once China felt herself self-sufficient. But now the Chinese, while rightly claiming full responsibility for their own destiny, are co-operating with the "family of nations" whenever and wherever they can. When China felt herself self-sufficient she did not tackle her flood, drought, and other natural calamities with modern methods. Now she does. And now with the passing of self-sufficiency and the appearance of the application of modern methods to meet the needs of her own victims of natural catastrophies has come the realization that in some measure the similar needs of the world are also a part of China's responsibility.

The needs of the "family of nations" are now becoming China's own. Such reciprocal philanthrophy is one of the foundation stones of the new international edifice of co-operative living which, through the League of Nations, the world is dimly seeing and somewhat hesitatingly striving to attain. Out of their wealth the western nations sent help to China; out of her strained circumstances China is sending help to the West. It is another evidence that the spirit of international brotherhood is slowly coming to the birth.

WINNING FOES BY GENEROSITY

"When one by force subdues men, they do not submit to him in heart." We should not like to affirm that the recalcitrant elements in Sian, Shensi, which have submitted to the Central Government have done so with a complete change of heart. Yet what has happened there illustrates this dictum of Mencius. We cannot envisage the kidnapping—say, of a secretary of state in the United States and his forced detention, being solved as the Chinese are solving the Sian kidnapping. For an important state official was kidnapped under circumstances that threatened his life. But he was finally released and the one charged with being the chief agent in his detention was pardoned in two steps. To a westerner this action would appear romantically generous. But what is this incident other than an application of the dictum of Mencius that force only half subdues a foe? On the surface it looks as though the dictum worked in this case. The aftermath included a disappointed "communist" contingent, the army of Marshal Chang and a smaller army under a truculent general in all of which there were recalcitrant elements, still not apparently completely subdued. It included the possibilities of an open struggle tinged with the features of the one now devastating Spain.

And what happened? Punitive fulminations exploded out of Nanking. But something went on behind the fulminations and the recalcitrant mutterings. As settled this aftermath seems also to have been another application of Mencius' dictum. Something other than force has, temporarily at least, prevented open conflict. Perhaps in the days of the military warlords this dictum would not have worked. That day seems to be passing. There have been many other occasions when we should like to have seen this dictum applied. To the above must be added the fact that Mr. Wang Ching-wei, who was nearly assassinated and has been abroad a long time recuperating therefrom, has now asked that all the persons responsible for the dastardly attempt on his life be pardoned because of their "misunderstanding" as to his motive and aims. That is an attempt in the spirit of Mencius to win the heart-submission of a party.

In settling China's internal difficulties and winning over its foes the Central Government is reverting to an old Chinese principle. We have a feeling, too, that in spite of the river of feeling running strong in China about Japanese aggression, the Chinese would apply this dictum in that case also if they had a chance. In any event looking at these incidents and their solution as it appears at the moment

we feel that westerners have something here they might well cogitate over. Does it mean that external danger and the upswelling of China's ancient virtues are both playing a part in unifying China? It appears so.

THE MISSION OF THE CHINESE CHURCH

Judging by the information in hand this topic is likely to be discussed at Hangchow in 1938. At the moment in China there are many church missions, varying both in size and type. They overlap at numerous points. Put together they include practically every type of effort that concerns man's social, moral and spiritual welfare. Thus Christians are helping meet most of China's needs. At many points they are avowedly or indirectly co-operating with Chinese efforts to make life more worth while. The Chinese church is carrying on a mission that embraces all of China's needs. Yet in Christian educational institutions there is an institutional consciousness that takes precedence and makes it difficult, in some cases, for the institution concerned to do its part in supplying leaders, for, say, rural service. Christian hospitals still too frequently think more of their own special service to communities than of participation in China's struggle to build up a nation-wide health service. Churches plan too frequently to build up themselves and pass on their particular doctrinal emphases. All too often, in consequence, Christians in China have only a vague notion of the mission of the church or Christianity to China as a whole. But Christian leaders, at least, must now have a vision of the Chinese church as a brotherhood with an inclusive purpose. May Hangchow 1938 unveil that vision!

This mission of the Chinese church will have two concentric objectives. First, there is its mission to the Chinese. Should it aim to enrich the whole of Chinese life or just seek to win a remnant out of China into the church? Both aims exist. Statistically Christianity in China is small, nevertheless the time has come for Christians to give a comprehensive reason for its presence therein. It aims, it is true, to carry out the will of God in China. But what should the will of God mean to China? Second, to be a member of the church universal and of the world Christian community the Chinese church must carry its thinking beyond its mission to the Chinese. Once Christian influence and effort flowed almost only from the West to China. Now the Chinese church is beginning to give of its life to the West. Chinese "prophets" are making their voices heard and their influences felt in Christian circles and campaigns in the West. Christians in China are beginning to participate in the Christian world effort to enrich the life of the world. All this needs to be understood by the Chinese church at large. Christian missions are no longer "foreign." They are world-wide and international. The Chinese church now belongs to a brotherhood that transcends national ties and seeks to energize all nations with its faith. The Chinese church must realize its place in this mission to the world.

In what terms does this mission tend to be defined? Is it a proclamation or an activity, or both? Elsewhere in this issue we report a meeting on Christian unity. Interestingly enough those present agreed that questions of faith and order should be subordinated to a search for those human "infirmities" which are the taproot of disunity. With that went a mood of tolerative co-operation looking toward more sharing by differing churches of types of worship. The emphasis was more on doing things together than on thinking as a unit. In connection with plans for the Hangchow meeting the emphasis is laid on adventuresome and united undertaking of urgent work. There is emerging a new Christian mind as the basis of a new Christian world mission. For the moment the Chinese church may define its immediate mission in terms of service. This does not by any means preclude preaching but it does mean that preaching and programs should have as their objective *service* that is relevant to and significant for the whole of Chinese life in the present and the future.

All these are, it is true, large terms. But the vision of the modern mission of Christians in and out of China must be defined in large terms. The actual and often small tasks must be seen in such a light in order that they may have due meaning. One trouble with many churches in China is that they are living in terms of their own persistence and with little idea of the extensive movement of which they are a part. They need to realize that faithfulness in carrying on a small task is an indispensable part in pushing forward the world-wide mission of which they are one unit. The time has come for the Chinese church to see its mission in all its possibilities and potentialities.

DOES CHRISTIANITY FACE *NEW* CHALLENGES?

To magnify the size and uniqueness of the difficulties crowding the pathway of the Christian world enterprise is a mistake often made, and one that may easily issue in pessimism or discouragement. To combat this spiritual enervation is the motive back of an article by Dr. Robert E. Speer, in *The Missionary Review of the World*, January 1937, on "A Missionary Appraisal as of January 1, 1937." In his masterly way Dr. Speer outlines a large number of these difficulties and shows why they should not be unduly magnified. This message is timely. We hope it will be widely read. Each age has a tendency to deem its crises unparallelled in past ages. Each age, too, is in danger of failing to see how its crises must be met with new methods. This able summary of the resemblances between the modern crisis of missions and those of its past will, we presume, be put into pamphlet form. But ere that is done some points should be treated which do not stand out in the article.

Reading this article leaves one with the query as to whether or not Christianity today faces any really *new* challenges, that is challenges that are new in nature as well as in magnitude. Dr. Speer does say, indeed, that we "have a new political mind," "an ingrown national soul," "shrivelled, selfish, afraid." Totalitarian governments, however, are not exactly new though those of this

modern age are gathering even more into themselves than their predecessors did. This may mean, for instance, fighting over again the struggle for religious liberty. But while admitting the existence of this "new political mind" Dr. Speer also says: "Again and again in the last hundred years foreign missions have had to meet almost identical issues with those which we confront today." This statement, which is slightly equivocal, makes us wonder. It gave rise, in fact, to the question-title of this editorial. That problems as faced by boards are "almost identical" with those in the past is probably true in general. Yet even they are feeling the effects of one new factor in their efforts to secure funds—the uprise of surpluses in the days of America's inflated prosperity, the disappearance of which has let them down and the full reappearance of which is dubious at least. The magnitude and prevalence of these surpluses was a factor in the rapid growth of mission institutions in "mission" lands. The church shared in these surpluses. That governments are clipping the surpluses that remain is one factor making the going hard for missions. Which reminds us that the cost of governments nowadays may be called a *new* development even within the period of modern missions.

There is, however, one challenge facing Christianity, and hence, by implication at least, the missionary enterprise, that may fairly be called "new" and that receives no direct mention by Dr. Speer. It belongs within the period of modern missions and has not had a counterpart in the past though its roots belong in the dim ages of human history. We refer to the modern world's challenge that Christianity take its share in setting up a social and economic order based on the principles it proclaims. Religious wars there have been but the emerging modern world's struggle over the nature of the economic order is introducing a new kind of religious war, a war that if it eventuates will find nations fighting to maintain a particular type of economic civilization. On the one hand there is a tendency to eliminate religion because it is opposed to the economic order concerned; on the other hand, there is this challenge as to what religionists should do to realize the economic justice they espouse. What are Christians, for instance, going to say and to do about the way the surpluses they shared were acquired?

This is a *new* challenge. We may ignore it as the article in question seems to do. Dr. Speer quotes, however, from the report of the Jerusalem Meeting. "We cannot," says that statement as quoted, "be content to live in a world that is un-Christlike." Furthermore, the quotation says that the end of Christian missions is "nothing less than the production of Christlike character in individuals and societies and nations." These words distinctly recognize the new challenge. They imply a new resolve in Christianity to help meet it. If we say that it is not the Christian's job to *help build* an economic order, we can be charged with being content with the world as it is. Many Christians are not thus contented. In China Christians do much that looks toward a more Christlike social and economic order. One of the topics being studied in preparation

for the Hangchow meeting in 1938 is "Church and Changing Economic and Social Order." The change going on in its environment is one that runs deep into the life of the church. Its influence and effects are parts of that life. For that reason alone, if for no other, the church cannot ignore it. What part, too, should the church take in making an environment "nearer to the heart's desire" and more in accordance with the will of God? "A Movement for World Christianity" is an attempt to conserve the efforts of those thus seeking to meet the new challenge. To face it is not only to grasp afresh basic issues. It calls for a new grip on a new issue. To grapple with it belongs to that evangelism which concerns the whole of life; the "larger evangelism."

This new challenge is not met by taking us back to the ideas of co-operation put out by the evangelical Alliance in New York in 1873 which urges "an undivided front against infidelity and every form of anti-Christian error." This must we continue to do. But Christianity must also show an undivided front against economic inequities. In China thirty years ago missionaries then as now engaged in much social service but who heard then about the world's challenge to help create an equitable economic order?. What, for instance, have the Christian business men in the churches to say about the ethical standards that should dominate social and economic life? Individual honesty is not enough. Christianity claims to pass on the power to make men good. It is being asked to show how that power might work collectively as well as individually. What have the church and mission boards to do with unifying men's ideas as to what constitutes social and economic justice? Can any economic order be satisfectory with the Christian dynamic left out? Then how shall Christians and missionaries help to see that it is included?

This is a new challenge. The pamphlet containing this article by Dr. Speer should recognize it. It might advise us to leave it alone. It might urge us to enter the struggle. In any event it should be admitted that Christian missions and their supporting churches face an environment with at least one new feature. To stress preaching alone, indispensable though it is, is to take the easier way out. To accept this challenge is to face unsurpassed difficulties. But it means to face a task for which we may draw on the illimitable resources of God's power. What shall Christians do about this world-wide protest against an unsatisfactory concept and practice of social justice? That is the question. In facing it Christians may develop the same variations in opinion as to what they should do as Protestants have evolved about their faith. But ignoring the challenge will get us nowhere. We need more mission leaders who will help us face this challenge; we can, if we desire, ignore it unaided.

PLEASE NOTIFY THE *CHINESE RECORDER* OF CHANGE OF ADDRESS AS SOON AS MADE. FAILURE DO THIS MEANS LOSS OF MONEY TO THE *RECORDER* AND A LOST MAGAZINE TO THE SUBSCRIBER.

The Church and its World*

ANDREW THOMSON

"JESUS therefore said to them again, Peace be unto you, as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit. Whosoever sins ye forgive, they are forgiven unto them, whosoever sins ye retain, they are retained." John 20:21-23.

The theme of this address is:—What Christ was to the world then the church should be to the world to-day.

I believe that the record of Jesus' life upon earth will forever remain the sublimest story that men can read or relate. And we feel that the sentiment of the child's hymn:—

"I think when I read the sweet story of old,
"When Jesus was here among men,
"How he called little children like lambs to his fold,
"I should like to have been with him then.
"I wish that his hand had been placed on my head,
"That his arm had been thrown around me,
"And that I might have heard his sweet voice when he said,
"Let the little ones come unto me"—

the sentiment of this hymn, I repeat, is true not only of a child but of all of us.

Yet we can push that sentiment too far. What should be our attitude as we read and reread that "sweet story of old?" Do we look back wistfully to something surpassingly beautiful in the past which can never be repeated-"the tender grace of a day that is dead"; or as a starting point for something in the present? Is it that for a little while a light that had never been seen on sea or land brightened the dark hills of Galilee, then a rough wind blew and snuffed it out, or is it that the light then kindled is never to be extinguished but is now grown larger until it illumines the whole earth? In other words, was the earthly ministry of Jesus an end or a beginning?

It is in the latter sense that I interpret the meaning of the coming of Christ. For while in one sense we can say that Jesus is absent from our world, yet in another and truer sense we can say that having once come he has never left it. "He breathed on them." I need not remind you that both in Hebrew and in Greek the word for breath, or air or wind, is one and the same word as spirit, for in early days men thought that a man's breath was his spirit. So when Jesus breathed upon them, he was, so to speak, exhaling upon them his spirit. Further, we speak of a person in terms of his spirit, so in this visible and tangible way Jesus was passing over to the disciples himself. The one person was disappearing to multiply himself in those who would receive his spirit.

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*Sermon Preached for the Peitaiho Christian Service Union, East Cliff, Peitaiho Beach, August 2nd., 1936.

The form was changing but the reality remained. Therefore they were his successors, to carry on to completion what he had begun. "As the Father hath sent me even so send I you."

I wish to make three propositions:—

(1) All that Jesus did in the days of his flesh the church should do to-day.

(2) More than Jesus did the church should do to-day.

(3) All that needs to be done to establish the kindgom of God on earth the church can do to-day.

I

First, all that Jesus did in the days of his flesh the church should do to-day.

I use the word "all" in the distributive sense; all the kinds of things Jesus did then the church should do to-day. Obviously I can speak of this only in the most general terms. I wish to draw attention to two things in the ministry of Jesus which are related to the theme of this address. The first is that Jesus lived in the full stream of the life of his day. He attended dinner-parties, dinner parties both of the disreputable and of the socially upper classes. He knew the character of the politicians of that time, and when the message was brought to him that King Herod wished to see him his contemptuous answer was, "Go and tell that fox I work cures to-day and to-morrow and on the third day I am perfected." He knew the business men of his day and the methods insolvent debtors sometimes used to extricate themselves from their difficulties. Moreover, times were difficult. Taxation was heavy, there was much poverty and disease. Yet to the mind of Jesus there was no need whether material or spiritual, no problem of life which the love and grace of God could not fully meet. So in the beginning of his public life he announced as his program:

"The Spirit of the Lord is upon me
"Because he hath anointed me to bring good news to the poor,
"He hath sent me to proclaim release to the captives,
"And restoration of sight to the blind.
"To set the oppressed at liberty;
"To proclaim the year of the Lord's favor to men."

The years that followed were spent in implementing the program he had announced. The searching and challenging thing to us is that for not a single case that was brought to him with a reasonable degree of sincerity did he fail to find a cure.

"To thee they went the blind, the dumb
"The palsied and the lame
"The leper with his tainted life
"The sick with fevered frame;

"And lo! thy touch brought life and health
"Gave speech and strength and sight
"And youth renewed and frenzy calmed
"Owned Thee the Lord of Light."

The spirit that animated Jesus is the spirit he bequeathed to his church. Is there, therefore, any problem or need for which the church should not be able to find a cure?

But there is another aspect of Jesus' life to which I wish to draw attention. I am going to use a word that may seem quite inapplicable. I am going to speak of the militancy of Jesus. We recall that time when an unfortunate woman was dragged into the presence of Jesus with a crowd of rude men demanding that she be stoned to death, and how Jesus stooped to the ground, then straightened himself, looked upon them, spoke one short sentence, and again stooped to the ground. One by one the crowd left; not one dared a second look at the flashing eyes of Jesus. We recall how at the end of his life when he found that his work on behalf of the people was being opposed by the priests and the Pharisees he went up to Jerusalem and in the temple courts—the seat of their power and influence—he a lone man challenged them and their vested interests and drove them from the field. Jesus is the Lamb of God; he is also the Lion of the tribe of Judah. In the last book of the Bible we are given an account of the overpowering impression the appearance of Jesus made on the writer. "His eyes were as a flame of fire, his voice as the sound of many waters and out of his mouth went a sharp two-edged sword. Jesus combined in his person the two all but irreconcilable attitudes of unflinching militancy against evil and the tenderest regard for the evil-doer.

To-day a bloody civil war is raging in Spain. We have just witnessed the slaughter of a black race by a white race using bombing-aeroplanes, iron-clad tanks and poison gas, while fifty nations pledged to protect Abysinnia stood by and said that there was nothing they could do to save her from her fate. Every nation is feverishly piling up armaments. Has the church nothing to say about it all? And more, nothing to do about it? I cannot believe so. I cannot believe that a church which is supposed to succeed Jesus Christ can stand idly by and let the management of world affairs remain in the hands of selfish and immoral men. It may be difficult. But Jesus never promised us an easy life. He resisted, and paid the price of his resistance on the cross. It is enough for the servant to be as his master. Whether we suffer or do not suffer is not an important matter. The important matter is that we challenge and arrest evil. For if in the spirit and strength of her Master the church does this the result is certain—victory! I shall say more about this later.

II

Second, more than Jesus did in the days his flesh, the church should do to-day.

Now lest you should think that for the sake of making an emphatic statement I am stretching my text too far I wish to qualify this by saying that in respect to extent and quantity the church can do more than Christ did; but not in respect to quality. The stream can never rise higher than its source, and for all time to come Christ will be the fountain of the church's life and strength.

With this qualification, the statement I have made seems so obvious that is should require no elaboration. For consider that Jesus died probably before he was thirty-five years of age, and the maximun period of His public work was three years. It may have been very much shorter. But the church has had nineteen centuries; and whereas Jesus never left a very small area, to-day the church is in every land and every member of it is a potential Christ. "He that believeth on me the works that I do shall he do also, and greater than these shall he do."

III

So I shall pass on to the third proposition, all that the church needs to do to establish the Kingdom of God, to-day, she can do. Now I do not mean that in one day the church can completely realize the Kingdom of God. I mean that to-day there is no evil which the church cannot challenge and overcome; there is no obstacle to the coming of the Kingdom of God that she cannot overthrow. To demonstrate this I shall go back again to what I should like to call the fundamental principle of Christian dynamics.

I have already said that in the course of His ministry Jesus came to see that what was standing in the way of the coming of the kingdom was the inadequate ideas of God and of God's relationship to men held by the religious leaders of that day. These ideas centred largely around the temple. Therefore Jesus went to the temple and one of his first acts was to challenge the vested rights of the high-priestly family of Annas by interfering with their lucrative monopoly of the sale of sacrificial animals in the temple court. We remember also that one of the accusations they brought against him when he stood on trial was that he said he would destroy the temple and in three days rebuild a new one. Now there was a ground of truth in this accusation however much it was misunderstood at the time. For Jesus was destroying the old and setting up something new, this something new being centred in himself. And what was the result? Within a week the reformer was hanging on a cross. And we can hear some of the mocking words at the foot of the cross. "This is the man who was going to destroy the temple and all that it stood for. Well, something is being destroyed but it is not the temple. He said that he trusted in God, that God was in a special sense his father and he himself God's son. Well, let him come down from the cross and we will believe him." At the close of the day the shattered body was taken down and laid away in a tomb, and for fear of the tomb's being robbed its entrance was closed and sealed and a military guard set to watch it. Nothing could exceed the triumph of the opponents of Jesus. Not only was the man whom they feared and hated dead, but his cause was forever dead also. For there was a special significance in his having been crucified. Imbedded in the Old Testament, in that part of it which was especially venerated by the Jews—the Law—was this sentence; "If a man have committed a sin worthy of death, and he be put to death and thou hang him on a tree, his body shall not remain all night upon the tree but thou shalt in any wise bury him on that day, *for he that is*

hanged is accursed of God." From that day of his crucifixion if any of his disciples should dare to mention him or his deeds, their opponents could, on the authority of the Bible itself, convict Jesus of being a malefactor and deceiver, as undeserving of pity as the two thieves that were crucified on the same day. This actually happened; we have an echo of it in Paul's word, "No man, speaking by the spirit of God says that Jesus is anathema, accursed."

This seems to be going a long way from the theme of this address, but it is directly related to it. For the crucifixion has a sequel, the resurrection, and one cannot well be considered without the other. Within a few months the disciples were repeating in the streets of Jerusalem the healing miracles of Jesus and in all confidence were declaring: "Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." But the connection of all this still seems to be remote from my subject. How is any connection made? The connection is made in one of Paul's prayers. In writing to the Ephesians he says that he is praying "that they might know the exceeding greatness of the power of God according to the strength of his might which he wrought in Christ when he raised him from the dead and set him at his own right hand far above all principality and power, and every name that is named not only in this world but also in that which is to come, and hath put all things under his feet." There are the two extremes—Jesus dead, motionless, his lips forever sealed, and lying under the curse of God; and Christ exalted to supreme power—these are the two extremes which Paul uses to illustrate the difference which God's power can make to any one who will and can receive it. Now I need not add that when the power of the resurrection is referred to it means more than what occurs after death: it is something that is exercised here and now whereby a man rises from his dead past to a new experience of life, through God's redemptive grace in him. This is directly referred to in our text, where the impartation of his spirit to the disciples is immeediately connected with the forgiveness of sins: "Whosoever sins ye forgive they are forgiven." Of all the great things that a person can do there is nothing greater than being able to turn a sinner from the evil of his ways, and of all the miracles that Jesus did I think of nothing greater than the change he made in Zaccheus and in the woman who poured the contents of her alabaster box upon his feet. The power to work the same miraculous changes in the life of men and women Christ has conferred upon the church. But even this, great as it is, does not exhaust the powers conferred upon the church. The broken seal and empty sepulchre are symbols of the church's power to break every bond wherewith men would try to shackle her and of her strength to challenge and overthrow every evil that blights the lives of men, women or children.

If this is so, why has the church so often been powerless in the face of entrenched evil? Why is she so powerless to-day to deal with, say, war? Has the church nothing to say about it? And more, nothing to do about it? The charge brought against the

church by some of the revolutionary movements of the present time is just this, that it does nothing to stop the glaring injustices of society. They say that it is like chloroform, it puts people to sleep. I wonder if there is a measure of truth in this? I wonder if the church is content within its own circle to wrap about herself warm blankets which protect her from the cold rough winds of the outside world and go to sleep? Certainly not entirely so, for some of the noblest moral and social reform work in the history of the world has been done by men and women inspired with Christian faith. But enough so to give some point to the criticism.

Would you then not have the church as a refuge for the weak and those worsted in the stress and struggle of life? What about Jesus' gracious invitation, "Come unto me all ye who are weak and heavy-laden and I will give you rest?" Yes, a thousand times yes! What Jesus was then the church should be to-day, a refuge for the weak and oppressed. But no one remained a weakling in Jesus' presence. He may have come weak; he went away strong. You remember the paralytic, borne of four? But when he returned home not only did he go on his own feet but Jesus made him carry his bed. And even that gracious invitation is linked up with this idea I am trying to express, for Jesus immediately joins with it, "Take my yoke upon you." Become what I am, able to minister to others. The church a flock of sheep! No rather, an embattled army. "Stand fast in the faith, quit you like men, be strong." "Take unto you the whole armour of God." These are some of the bugle calls which come to us from the New Testament. Far from being a comfortable book to read I find the New Testament the most uncomfortable of all books. There is a challenge on every page of it. On the one hand it holds out the most tantalizing inducements to attempt the new and the impossible, and on the other, if you fail, it makes no excuses for us as we are apt to do ourselves. Take for example the story of the disciples as they returned one morning weary and dispirited from a useless night's fishing. What did Jesus say to them? Take a rest and try another day? No. "Launch out into the deep." Or take again the story of the situation the disciples found themselves in, when great crowds had gone to the lonely place where Jesus had gone with the disciples and evening was approaching, and the disciples saw the necessity of Jesus dismissing them in time for them to get back to their homes for the evening meal. What did Jesus say? "They don't need to depart, you yourselves supply them with a meal." When they in incredulity and amazement said that it was utterly beyond them what did Jesus say? "How much have you? 'Five loaves and two fish.' Well, that's enough, bring what you have to me." We do not need to tell the rest of the story. Or take another case, that of the paralytic boy Jesus cured when he came down from the Mount of Transfiguration. When the crowd had departed and the nine were alone with Jesus they asked "Why could not we cast it out?" Jesus did not say that the case was an unusually difficult one, he simply said. "You failed to do what you should have done. It was not beyond you. You failed because of little faith." How uncompromising, how severe!

What are we to make of these stories? Are they entertaining tales, another sort of Arabian nights' fairy stories? Or are they to be regarded as giving guidance to men and women in this serious matter of living? I have no doubt that every one in this house will take them in the latter sense. If so, what do they mean? Is it not this, that we are not to measure what we attempt by our apparent strength, we are to measure what we attempt by the need of the thing to be done? Bishop Brooke's prayer puts it the right way. "Lord, do not give me a task proportioned to my strength; but give me strength proportioned to my task."

Now what is the point of all that I am saying? I am really discussing:—Why does the church remain so impotent in face of the glaring evils in the world? And my first answer is she is afraid to live up to the implications of the Christian faith. She sees the evils in the world, sees how terribly strong evil is, but fails to realize that her strength is proportionate to her task.

Then a second answer is this, the church is weak because she is so disunited. The church is not an aggregate of individuals like, say, so many marbles in a bag, but everywhere in the New Testament is represented as a body. In one place Paul speaks of it as a body "fitly framed together and compacted." It is to this body that Christ has bequeathed His spirit; it is the whole body that is the successor of Christ. But now that whole body is broken up into a number of smaller bodies more or less independent of one another. and sometimes working at cross purposes. For example, if one should ask:—What is the church's alternative to war? who could answer? Has it ever been formulated? From the little study I have given to this question I would say that different bodies have already formulated each its own opinion, and that sometimes these opinions mutually cancel one another. And so men of the world, men of force and determination can get their way. Because while the church hums and haws, and hesitates and some sections say this and some say that, men of this stamp who know their opinions and what they want and how to get it, go ahead with determination and resolution and win out. If for example the church had a united policy and had even some measure of the resolution and drive of a man like Mussolini, what might it not accomplish?

I have given you my idea of the church's high character and responsibilities. I am a high churchman in the sense that I believe that Christ in bequeathing to the church his spirit, gave her the power to do what he did, to do more than he did, to do all that is needed to be done to bring in the kingdom. And yet there are those who place the responsibility for the continuation of evil upon God, who think that the time has not come for God to do his great work. Twenty years ago there were persons who asked, "Why does not God stop the war?" There were men who at that time said that they had lost their faith because God allowed the war to go on. But while men were asking," Where is God?" I think I can hear God saying, "Where is my church?" What is she doing? Then there are some who say that the world is bad and is getting worse, and there is nothing that can be done until Jesus comes a second

time and takes his power and reigns. There are people of the finest devotion and beautiful character who hold that view. I may be wrong, I may be quite wrong, and if so I ask you to bear with me, but I can fancy I hear Jesus saying: "I have come already once. I lived in the same kind of world as you are living in, I encountered the same kind of difficulties you meet and I faced up to the same power of evil as you have in your world now. And in the power of the spirit of God I found a cure for the sicknesses and weakness and sin of men. And in the power of the spirit of God I was stronger than all the religious leaders of my country; I was stronger than the might of the Roman Empire; I overcame even the all-conquering power of the grave. That spirit that animated me I am bequeathing to you my church, my body, as your perpetual possession, to realize in the world the kingdom for which I lived and died and rose again. In my spirit you have all the power you need. Go and use it. 'As the Father hath sent me even so send I you.'"

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How Christian Humanism Entered China

HENRI BERNARD

A genial thinker, who was also a warm supporter of the Jesuits, Wilhelm von Leibniz, in 1689 recommended to a missionary "to promote the relations between Europe and China, which are like two worlds separated by an enormous distance; may they mutually instruct and enlighten each other!" In our days, the same wish is expressed in substantially identical forms: "The endeavour of men of goodwill in our time has no other object than to bring about the coming of a humanism enlarged to the limits of the whole of Eurasia." (René Grousset) When in last September, Mr. Li Siao-yuen expressed to me the hope that I would deliver an address here,* I was only too glad to comply with his request. I do not need to remind you that the University of Nanking was, and actually is, a magnificent element in the mutual comprehension between East and West; therefore, you will not be surprised if, having to speak in this University, I have made up my mind to choose this subject *"The Introduction of Christian Humanism into China."* After having briefly explained what this Christian Humanism is, I shall sketch the scholastic education of Fr. Matteo Ricci, his gradual approaches to the Chinese civilization and particularly his familiar relations with some of the most renowned scholars in Nanking. By way of conclusion I shall enumerate some of the traces of his influence in the New China.

Christian Humanism

Here I have joined two words which do not meet for the first time. There are many humanisms, not to speak of the *humanisme* of M. Schiller. It would be justifiable to say "Chinese humanism," also. But humanism, though referring by its very name to the whole

*Lecture given at the University of Nanking, November 29. 1936.

of mankind, is essentially western; the thing as well as its denotation are of western birth, and apply properly to the range of the western mind. Humanism is, if I may say so, intellectual catholicity. The Catholic Church, by the very strength of the name it has taken, implied the will to do away with local and national creeds and to build up a community which would embrace the whole extent of the world. *Kath'olon* is a Greek locution meaning "as a whole." You are evidently aware of the fact that the Christian church has been built up on the ground and with the materials of the Roman Empire; its aim, conscious or unconscious, has been to pursue and to achieve on religious lines the imposing work which the Roman power had been accomplishing on political lines.

As a powerful propagandist of the "Greater India," M. Sylvain Lévi, remarks that it may seem strange, and almost a contradiction in sense, that I should have called our western humanism an intellectual Catholicity, since humanism came to birth at the time when the church was splitting up, and when the Reformation was becoming a strong antagonist to the supremacy of Rome. But what I mean is that humanism is mankind by catholicity to the same extent that the Roman Church is the Roman Empire. Humanism inherited the tradition of the Roman Church in order to realize in the sphere of intellectuality what had successively been achieved in politics and in religion. I cannot do better than quote a Latin verse, written two centuries B. C. by a poet who used faithfully to follow Greek models (Terence): "Homo sum, humani nihil a me alienum puto:" "I am a man; nothing human is, in my opinion, foreign to me." You may take this sentence as the common motto of western civilisation. We do believe in the unity of mankind; we know, or we assume, that we belong to the whole of humanity and that the whole of humanity is connected with us; wherever a man lives, works, suffers, he is ours; we have to understand him, to clear away the casual differences which time and space may produce, in order to reach the permanent element of brotherhood which, we are sure, lies at the bottom of mind and heart. Let me add that we Christians who believe in the faith of Nicea, we know that this brotherhood is based on our common redemption by a God who was incarnated, Jesus-Christ.

Scholastic Formation of Father Ricci

While the Chinese mind was satisfied with searching in the classical books for the principle of all wisdom, Europe from the end of the 15th century had thrown herself, as if at play, into intellectual adventures of all kinds. The First Renaissance,—almost up to the middle of the 16th century,—had nearly lost its way in fruitless reveries; the positive results were drowned in a current of daring speculations, renewed from neo-platonism or systems anterior to Aristotle. Toward the end of the Italian wars, political circumstances brought about, both in Protestant countries and in Catholic regions, a marked reaction against the innovators: the authority of the traditional teaching, which had seemed singularly shaken, consolidated itself to such a point that certain universities, far from

favoring the necessary reform be it what it might, were thenceforward the principal obstacle to be overcome by the scientific current (let me note only one example, the Gregorian correction of the calendar and the opposition of Scaliger). An advantage resulted from this reaction: henceforth, cold reason and the critical observation of facts remained alone in the presence of the worm-eaten edifice of the science of the Middle Age. Father Ricci belongs to that period in which modern thought begins to extricate itself with definite characteristics of its own.

At that time nothing was known of a conflict, often sharp in our times, between the "sciences" and "letters": both had the same friends. These friends had been especially the physicians, in the first half of the 16th century; now, it began to be the fashion to study law to finish one's education. Ricci, after a good learning of the classic humanities (Latin and Greek) at the Jesuit college of Macerata, had applied himself for almost three years to the juridical sciences at Rome before entering the Society of Jesus: it was as a young religious during his sojourn at the Collegio Romano (September 1572—May 18, 1578) that he was able to initiate himself into the exact sciences as they were taught in the then quite recent Order.

The Europe of the end of the 16th century had not yet seen the building up of the natural sciences as they are conceived in our modern classifications. Botany, zoology, anatomy, physiology, geology and, we may add, chemistry too often confused with alchemy, had hardly emerged from the indistinct state in which the Arabs had left them.

On the other hand, in pure mathematics, appreciable progress had been made. In geometry, the results obtained by Euclid were generally known and the elementary properties of conic sections were understood, but the scientific level remained lower than that of the ancient Greeks. The methods of arithmetic became simpler day by day. Algebra was groping in search of really adequate symbolic notations. The simplest propositions of trigonometry were easily accessible. This seems little, but that little sufficed to admit of approach to new problems, and in certain countries, such as Italy, the researches were pursued with an incredible ardour: fortunate discoveries crowned the efforts of a Cardan or a Tartaglia. In other fields, the advance was much less pronounced. Applied mathematics remained in a pretty miserable state. It may easily be conceived that for this science, still in its infancy, the knowledge required could be held in the hollow of one hand; and when one wished to devote oneself to personal researches of a special kind, it sufficed to know enough Latin to read the works of the ancients and the moderns.

In the scientific movement of the 16th century, the Society of Jesus occupies quite a special place. Its founder, St. Ignatius of Loyola, after having witnessed in Spain the blooming to a literary humanism, inspired mostly by Erasmus, had dwelt for a long while in Paris amidst the fiercest struggles between the partisans and the

adversaries of the new ideas. At Montaigu, he had experienced the austere rule of Noël Beda, the implacable enemy, of the methods of the Renaissance, and at the college of Sainte Barbe, he lived quite near to Calvin, the rigid reformist. When he wrote the constitutions of his new Order, he inscribed not only the Greek and Latin humanities, but, after logic, physics (Aristotelian), moral science and "also mathematics." In his cherished foundation, the Collegio Romano, he started the teaching of these various disciplines, and Father Clavius was one of the most distinguished teachers.

The young Ricci, gifted with a facile intellect and a lucid mind, possessed moreover a surprising mnemotechny that seems to have been founded upon associations of visual images. This ensemble of intellectual qualities enabled him easily to assimilate the teaching of Father Clavius; he learnt how to handle the rule and the compass to solve graphically certain problems of geometric constructions; probably he initiated himself into certain tricks in astronomy, horology, and practical construction. That is all, and, as he himself candidly later admitted: "Here (in China), they call me a prodigy of science, and that quite makes me laugh." He wrote that he knew but little of astronomy, not enough to determine the course and the true situation of the planets, or to calculate eclipses and compose the calendar. He conscientiously taught only ideas "easy and fluent for us," and in particular he attributed to himself "little force and little knowledge." If Father Ricci had been content to explain the world maps or regulate the clocks, he would never have made so deep an impression on the Chinese mind; but he was a complete humanist, a Christian humanist of the period that is often denominated the "Counter Reformation."

Gradual Approaches to Chinese Civilization

When, after a long stay in Goa and Cochin (September 13, 1578—April 15, 1582), Father Ricci landed in Macao (August 7, 1582), he had been preceded in the Southern Chinese sea by some Jesuits, not only the most illustrious of all St. Francis Xavier who, having experienced among the Japanese the prestige of Chinese culture, had died at the doors of the Middle Kingdom (December 3, 1552), but also by another Italian, Father Ruggieri, who had become the friend of the Cantonese mandarins and obtained permission to make a residence in Shiuhing, then metropolis of the two Kwangs (Kwangtong and Kwangsi). In these beginnings, the Fathers, not very well aware of Chinese customs, had adopted the decent gown and hat of the Peking Buddhist monks, and their European residence, with one storey, was known as a temple or pagoda. In this curious building, Ricci, by his industrious activity, induced many high officials to inspect and to admire many of the best products of European civilization. But, by his inferior condition of "bonze", he was denied admission into Chinese cultural circles. His companion, Ruggieri, soon proceeded to Rome in order to organize a papal embassy to the Emperor. The governor of Shiuhing appropriated the house of the Fathers and sent Ricci to the great pagoda of Nanhua in the north of the province, but the Father managed to obtain a residence in a suburb of

Chaochow where, during many years, with very few Chinese friends and one or another companion, he lived a secret life of sacrifice and patience.

Ruggieri, at the order of his superior, had tried with indifferent success to initiate himself into the study of Mandarin, and in the reading of characters. The philosophical mentality of China was hardly known to him except through a kind of lay catechism (the *San Tzu Ching*—three character classic) that was plodded through by all students, and a few books of popular Buddhism. Ricci, profiting by the experience of his predecessor, advanced much farther in Chinese literature. He studied, at first for himself, then for the benefit of three or four of his confreres successively, the *Sze Shu* (Four Books), and he composed a briefly annotated Latin translation of them. Moreover, instead of contenting himself with studying a single *Ching* or classic, as the doctors did, he forced himself to read carefully, and with pen in hand, the Five *Chings* not to mention many other works, such as the dynastic histories. This erudition, which assured him an honorable place among the most notable scholars of his time, evidently took no account of the non-Confucian schools (How many persons, at this period, knew anything about Mo Tze or Yang Tze except through criticisms of Mencius?). But, under the influence of Wang Yang-ming, and sometimes despite the reaction against him, to the erudition was preferred a more intuitionistic and psychological interpretation of the Classics. In conformity with these prevalent views, Ricci tried to stimulate the somewhat empty and ceremonious discussions of these academies (*Chu yuan*) with quotations from the best moralists of Roman or Christian antiquity.

This process was only fully developed when the Father, definitely convinced of the degrading situation of the bonze, changed the robe of the Buddhist monk for the distinguished garment of a foreign intellectual. After a first attempt to reach Nanking (then in the grip of fear of the prolonged Japanese war against Korea), he was triumphantly received in Nanch'ang by the best scholars of Kiangsi. There, after some very friendly meetings, taking advantage of the silence of Confucius concerning the fundamental problems of creation and God's existence, he did not hesitate to combat the mythological fables inherited from Buddhism or Taoism and their bewildered speculations by refuting, through the use of the exact sciences, the absurd consequences to which this paganism led. "An unprecedented thing in China writes he himself." "Until then, all those who had come from the Occident or from India to propagate a religion, had separated themselves from Confucius and from the scholars and had praised the things of idols. There was much talk, therefore, about the attitude of Ricci among distinguished people. They said that the Father was a true scholar because he did not concern himself with the sect of idols like most of the scholars of the present day."

Not content with securing a hearing from the Confucianists by rejecting idolatry, Ricci acted as innovator, and, with the texts of Confucius in his hand, overthrew the insinuating exegeses of the commentators of the Sung dynasty, of whom Chu Hsi is the most famous representative. He undertook to show that the original

thought—or the pretended silence (the so-called agnosticism)—of Confucius, far from being favorable to them, was probably opposed to them. For him, the opinion of Chu Hsi and his companions were only "frivolous and ill-founded hypotheses, formulated by people of little authority who wish to oppose *the true scholars of former times.*" He would have nothing to do with "the opinion most followed at present which appears to have been borrowed from the sect of idolaters 500 years ago," and going straight to the primitive texts, such as could be had at that date, he showed that what they taught could be explained in such a way as not to be contrary to that which he professed. This strict adherence to the primitive text of the Classics became afterwards one of the fundamental principles of the *Han Hsüeh.*

Intellectual Life of Nanking at the End of the 16th Century

From Nanch'ang, Ricci proceeded at once to Peking, but there the circumstances were not favorable, and he returned to the "old capital," Nanking, where he found this time the most friendly reception. Nanking was no longer the imperial city, rebuilt by Hung Wu the founder of the Ming dynasty: headquarters of conquering armies, capital of a young empire full of promise, residence of a sovereign at the height of his success, soul and brain of a mighty organism, an industrial and administrative center, emporium and metropolis, a great storehouse of provisions, vast workshop for gigantic undertakings, of sumptuous buildings, rendezvous of savants, of literary men, of foreign and native artists, center of an enormous population and constantly increasing both in civil and military power, that Nanking had seen at the splendid close of the 14th century and the beginning of the 15th, all things contributing to make her a prodigious marvel of riches, activity and power.

After Yung Lo, in 1420, decided to establish his court at Peking, the power was transferred to the north, but Nanking retained the title and the honours of "secondary capital" in the midst of the most flourishing and literary provinces of the kingdom (Kiangsi, Anhwei, Kiangsu and Fukien). It was the most populous city of the world and, among the innumerable officials of his tribunals, there were nearly all the pretendants to the supreme honours of the "first capital." In the idleness of a merely honorary life, many sought only after the low pleasures or the trivial superstitions of the age, but not a few of them were leading a distinguished and exemplary scholar's life.

In fact, there were some intriguers who wanted to use the Father's prestige for their own advantage, like those two Taoist charlatans of whom one said he was ninety years old when he was at the best sixty and the other, expert in geomancy, pretended to be 300 years old. The officers of the Tribunal of Mathematics were afraid that Ricci might become a too powerful competitor and take from them their bowl of rice. Amongst the best known personages, there was the descendant of one of Hung Wu's helpers at the inception of the dynasty, but he was only a boy fourteen years old; and the chief of the palace eunuchs was an aged scoundrel who wanted the

imperial honors! Among the true scholars themselves, some were more interested in their personal advantages, like that Li Sin-tchai who became the official protector of Father Ricci because he hoped from this service to get plenty of honors. But how many honest and distinguished litterati, like Chiu T'ai-su, from Soochow, a friend of the old time, curiously hesitating between the pure Confucianism and a blend of Taoism or Buddhism; or the prefect of Chenkiang, also an helper of the first hours in Chaochow; or the Viceroy of Kiu-yong, an adorer of Heaven, were subjugated by the beauty of the picture of Christ! And among the highest dignitaries, there were in the Tribunal of Rites or Courtesy the president, an assessor and a secretary; in the Tribunal of Punishment, the president and an assessor; in the Tribunal of Revenues, the president (three presidents among the six greatest tribunals!). From the letters and the Commentaries of Father Ricci we may learn the subjects of these academic discussions, as in Nanch'ang treating of the fundamentals of Buddhism as over against some prominent bonze, or clarifying the much-vexed question of whether the nature of man is essentially good or bad. Hence the following appreciation bestowed on Ricci by a scholar: "One sees many persons who love antiquity, but that love is commonly limited to the curiosity of seeing ancient monuments or of reading ancient writings. Where can one find others, like you attaching themselves to ancient doctrine, considering it a pleasure to teach it to others and *trying to lead them to it?*"

The method of Ricci has been summed up by the contemporaneous translator of his Commentaries (P. Trigault): "All the sects prevalent among the Chinese were refuted, except the one which takes its origin from the law of nature and which is promulgated by the Prince Confucius, namely, the Doctrine of Scholars. For one finds in this doctrine, *as it is recorded by the Ancients*, little with which one can justly find fault. The commission of so few errors could hardly have been achieved except by a very cautious man wary of saying anything that he thought he did not know well enough. Our Fathers therefore invoked the authority of this sect for their own purpose, and said that it was only necessary to add that which had come since Confucius (for he lived more than 500 years before the coming of the Savior Jesus Christ). That is why it seems to me that Doctor Paul answered very fittingly in every company in which he found himself: for, whenever he was asked in what the Christian faith principally consisted, he said and defined everything very neatly in four words or syllables: Ciue Fo, Pu Giu (除佛補儒), that is, faith suppresses idols and completes the Doctrine of Scholars." In the same way, the Oriental Father built up their Christian theology and humanism on the foundation of Plato!

Aftermath of Nanking

With the name of Doctor Paul, appears the then obscure young scholar who would afterwards become famous as (President), Hsu Kuang-chi; but among these first friends of Nanking, already figured many distinguished officials, the greatest of whom was Ye Hsiang-kao destined to be sacrified to the wrath of the eunuch Wei Tchung-hsien.

By him and with him, we get into touch with a group initiated in Wu-si by Ku King-yang that fought political corruption with moral courage and sacrifice during the last years of Wan-li and immediately after this; most of its leaders were supporters of the Jesuits and the baptized scholars presided over its local sections. After this school known as the Tungling school, and perhaps more profoundly than it, the Fu Shê people were intimately connected with the European missionaries; these Chinese patriots planned to effect reform by winning political power through party organization, a thing almost unknown in the history of China; the Fu Shê, that began as a literary society and grew into a powerful political party, often caused the rise and fall of many a cabinet minister, but, because it was opposed to the invading Manchus, the writings of its partisans were systematically prohibited and destroyed by Chi'en Lung in the XVIIIth century.

During the XIXth century, the memory of these old days of Ricci's sojourn in Nanking and of its consequent tremendous effects has partly revived for the foundation of the China. When Tseng Kuo-fan had crushed the disastrous Taiping Rebellion, he thought that the great Chinese nation must be modernized and the first step was to reprint the old translation of the Euclid plane geometry made by Hsu Kuang-chi completed by a new one of the Spatial Geometry of Pastor Wylie! And after the reformers of the Kuang Hsu (Reform) movement had fled to Japan (1898), they fed their hatred of the Manchu dynasty and their plans of reconstruction by the reading of the Tunglin and Fu Shê books that had been spared. Now, the intellectual leaders of New China, like the late Ting Wen-kiang or Hu Shih are comparing the present imperialism of the Powers with the good old days when the Jesuit fathers presented to their intellectual friends the peaceful and cordial message of Christian humanism. Perhaps we may hope that the lessons once given by Ricci in Nanking will not be totally lost for the modern partisans of Chinese nationalism!

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When is a University Christian?

ARTHUR RUGH

OUR fathers were not perplexed by this question. To them a Christian university existed to lead students into the Christian life and to train them to lead others into the Christian life and it planned its program and staff accordingly.

In contrast a government school existed to fit men for vocations; to train successful engineers, for instance. The Christian school aimed at spiritual values in the souls of men for eternity. The government school aimed at material gain now. The two fields were distinct and different, almost antagonistic.

But both types of schools have shifted their position. Any good modern government school accepts responsibility for the training of its students for *life*. That includes economic life. It also

includes cultural life, philosophy, social attitudes, the whole range of interests.

The modern Christian school accepts responsibility, now, to train its students for all of life. That includes economic life social attitudes, philosophy—every range of life. We may differ on our definition of life but both types of school work in the field of fine life now for the student. Wherein then is the difference?

One way to answer that question is to say that a university consists of its teachers and students and the learning process and that a university is as Christian as those three factors are Christian. But that does not solve our problem, because we are not clear on what we mean by the term Christian. Once a Christian was a man who accepted a few doctrines, was in good standing in the church and was going to heaven. We are not as clear as that. We are clear that it must mean fine life, now, for men but just what is involved in that fine life is not so clear.

If we are to decide when a university is Christian we will need to accept, at least tentatively, some definition of the term Christian. Could we agree to start from this base—that *a Christian is a person whose daily life is increasingly like the life of Jesus*? That defines religion in terms of life and in terms of that life which is the norm for a Christian.

If we may start from that base then a university is as Christian as its teachers and students and program are increasingly like the life of Jesus.

It would be an interesting and profitable study to apply that standard in detail to a Christian university. There is time now to apply it at only one point, a point at which there is honest and wide divergence of opinion. Is a Christian university responsible for leading its students into the Christian life or have we fulfilled our mission if our teachers teach and live by Christian principles?

The question is whether we are an educational *evangelistic* agency. If by *evangelism* we mean a high-powered, campaign of proselyting to transfer folks from one religion or sect to another then, I assume, we are not interested. But if in our eagerness for a better world in which men may live well, we discover that the way and spirit of Jesus, in the hearts of men, is an essential in the building of that better world then are we responsible for getting our students to live by that way and spirit?

There were three urges which drove our fathers to go beyond instruction and living of the Christian life to leading their students personally into the Christian life. These three urges do not have much weight with us and unless there are other urges than these we may rest content without going further.

The first urge grew out of an honest belief that our religion was the true religion from God. Other religions were from the devil and were false. Granted that premise, any friendly teacher would try to lead his students from a false and evil position to a better one. But we do not accept that premise. We believe that religions are good and better but not good and bad.

A second urge grew out of the first one—it was an honest belief that followers of these false religions were sinners, doomed to eternal punishment. They were dying, so many a minute, and were in dire need of being saved. Again, granted that premise, any friendly teacher would be an evangelist to his students. But we do not accept that premise. Here is one place where our modern position needs more study. When we did away with the devil and hell and doom we blurred over the infinite distance between righteousness and unrighteousness, between love and lust, Jesus and John and we are sadly mistaken in that. In any case that urge will not drive us to evangelism.

A third finer urge grew out of the honest belief that we are all sinners by nature, doomed to eternal punishment. But, if we had been saved by the grace of Christ then we did have a profound urge to get out, in gratitude, to save others and to bring to our Savior the joy he deserved in the salvation of his own. It was a good urge. But this generation never having sinned nor having been saved by grace, has no debt of gratitude to pay and there is no urge there.

If these three urges have ceased to move us, are there any other urges which will move us to evangelism or is that not one of our responsibilities?

Well, first, we are under obligation to complete our educational process. We have announced the goal of our education as fine life for our students. Very well then, we must do for them whatever is necessary for them to live a fine life. We are teaching them Christian principles, social, economic and cultural life and, in some measure, we are living those principles before our students. Now if they will just go out into life and live these principles, then our task is done. And this is exactly what they are not doing in any full measure. This is not the time for any one to claim that our world is being built on Christian principles, or that our college graduates are doing their full share to that end. Any man who claims that the theory and principles which we teach our students carry over into life in any satisfactory measure has a queer idea of Christian principles or a dense ignorance of our world.

I have a brother—a fine Christian lawyer, and, in a small way, a capitalist—a Christian capitalist and a real one. He was perturbed because our American student movement was giving Sherwood Eddy and Kirby Page such leadership in our movement. He said they were socialists and dangerous. He labored with me about it and then finally said "Well, Ish kek bibble," which being interpreted means "Never mind, don't worry." He said:—"These young students make a lot of speeches, hold conferences, plan to revolutionize the world. Then they graduate and one year out of college they have settled down in the old system, with its good and bad features, and are grabbing while the grabbing is good." That isn't fair to American students and is less fair to Chinese students. But it is too fair. For us to claim that we are preparing our students to live life well, by giving them the theory of life without the dynamic, is not honest.

Personally I see no way to complete the educational goal at which we claim to aim but to include in our education the leading of our students into a religious experience, and to me that means a Christian experience.

We have gained much by finding good in all religions. We are not only Christian but we are accurate when we rejoice to believe that God spoke also to Buddha and Laotzu, Confucius and Mohammed. But being glad for that, we need also to be honest and face all the facts.

We are living in a land where Confucianism, Buddhism and Taoism have had time enough and to spare to have produced a social order in which men may live well. They have not done it and I predict they never will. Some of us have lived where Mohammedanism has had plenty of time to set women and children free, to provide education for the masses and medical care for the poor. It hasn't done it and never will. It is a cruel thing to send our students out into this world to live life well looking to these religions for the moral dynamic to do it. They are doomed to failure.

Yes! I know about Christianity's failure. I know how the church has blest war and how selfish millionaries thrive best in Christian lands in the midst of tragic unemployment. I know that. And I also know that practically all of the great social reform movements, that give promise of a long-delayed new world, found their source in lives inspired by the spirit of Christ.

I know no way to send graduates out of a university to live life well now but to lead them into the Christian life. Of course we can reduce our goal—we can say that we are theorists—that our function is to tell our students how it is done. The power to do it is up to them. We can reduce our goal to that. But we haven't and we never will. And with our high goal, as now accepted we become evangelists, or do a truncated, half-finished piece of work.

And there is a second urge to evangelism which holds in our day. Sin is a reality in life, with which men are not able to cope by their own powers. I will gladly join you in a demand for a radical revision of the definition of sin and salvation. I find myself quite unable to join in listing as sinners any one who smokes or dances or doesn't join the Presbyterian Church or can't believe that the whale really swallowed Jonah. We have moved a tragic distance away from Jesus' definition of sin. Jesus smashed right across our standards of judgement when he said to the woman taken in adultery; "Neither do I condemn you." And then late in his life, when the meanings of life were very clear to him, he said to his followers. "If you do not feed the hungry and visit the sick you will be sent away to be listed eternally with those whose lives are evil." He said that too.

Our students are going out into this world with a human nature which has large capacity for cruel selfishness. Unless we lead them to a power greater than their own, some of them are going to grow fat, by gouging the life out of less privileged groups. They will

do nothing to save China or anybody else and in the end will land in a hell where they belong. If I have any interest at all in them or in the new world which they might build I will save them from sin.

And then over against that ugly fact of sin in human life is that marvelous unforgettable power of Christ to make life unselfish and pure and beautiful and powerful. As a teacher in a Christian university I would offer my students that power to vanquish sin. I could not do less.

And there is one more urge which drives us to evangelism. It is that only so can we be *Christian*. We have defined a Christian as one whose daily life is increasingly like the life of Jesus. The surest way to measure whether our lives are increasingly like the life of Jesus is to measure the central, controlling purpose of our lives along side of the controlling purpose of his life. The expression of that purpose in the details of daily life will work itself out if the purpose is the same.

On the question of the controlling purpose of Jesus' life there need be no confusion. There is no way to study his life and miss it. He lived without reserve, he lived dangerously and finally died that he might bring to other men, all men, the experience of God which was his and which he knew was essential for every man.

Jesus was not only an evangelist. He commanded his followers to be evangelists "Go ye into all the world and preach the gospel." And there was no fog in anybody's mind as to what that meant. There were religions then, as now, which were failing to provide fine life for men. He sent his followers out to call men to his God who could empower them to live well.

Let me read you a paragraph from the 17th chapter of Mark's gospel:—

> "And when Jesus and his disciples had left Capernaum they entered a village on the other side of the lake and tarried there some days. In the evening Peter and John sought out the Master and said to him 'There is a serious situation in this village. It is a prosperous village but the wealth is all in the hands of three families who enslave the people.
>
> 'There are cruel class divisions. There are no schools for the children, no medical care for the poor—there is danger of an immediate revolution with much suffering to the people. What can we do?'
>
> "And Jesus said, 'Please do not disturb me. I'm reading a great book by Gamaliel on price levels in the Jordan valley and their effect on social groupings. We must make a thorough study of this village. Then if the people, inspired by our lives, come to us for help we will have the data to help, not only this village, but every village in this area.'"

That is not in the 17th chapter of Mark or anywhere else. There is no 17th chapter of Mark. And if there were that would not be in it. Jesus did not live that way. He did not believe you could change villages by surveys and instruction. He knew you

had to get deeper into the roots of life than that and he knew how to do it.

Well for me the evidence is conclusive. I do not need to be Christian. But if I do choose to be Christian in the sense that my daily life is increasingly like the life of Jesus then I must be an evangelist and lead my students into the Christian life.

I think our problem is that we have confused method with objective. We are in natural revolt against certain intolerant mechanical *methods* of evangelism. And in our revolt we have turned, without thought-out reasons, against all evangelism.

But we are ardent evangelists in politics or education or commerce and if bad methods are used we find good ones. We can do the same in religion. We can discover methods of evangelism which our students will welcome and by which they will be greatly blest.

The poet in his lines suggested a better method.

"So let me draw you to the great Forgiveness,
"Not as one above who stoops to save you,
"Not as one who stands aside with counsel,
"Nay! as he who says, 'I too was poisoned
"With the flowers that sting, but now, arisen,
"I am struggling up the path beside you;
"Rise and let us face these heights together.' "

Or if there is a note there which does not apply to your life. If you were never "poisoned by the flowers that sting" perhaps you could go to your students in this spirit.

"So let me draw you to the life abundant,
"Not as one above who stoops to save you,
"Not as one who stands aside with counsel,
"Nay! as one who says, 'I too had lived,
"Far below the plane that might be mine,
"But now inspired by the Christ,
"I seek the fullest life for every man,
"Come let us climb these heights together.' "

Something like that Jesus would do. Something like that we will do if we are Christian.

I think we have not struck bottom. I think we will not become evangelists because we accept the validity of our reasoning that we ought to be evangelists. Jesus was an evangelist, not primarily because of man's great need but because within him was an experience of God which gave him neither rest nor peace until he went out to lead all men into that same experience.

If my Christianity is an admiration and approval of Jesus, then I would be glad if our students would approve him too. But there is nothing urgent about it and it is not my responsibility. But if my Christianity is an infinitely transforming experience of Christ which makes all life new and which I believe every man must have if he is to live life well, then inherent in that experience is a relentless compulsion to go out and bring my friends into the same experience.

The war and our wide shift to new interpretations of religion have left us with a religious confusion and a spiritual anemia which does not possess the inner compulsion to evangelism, however much we may be convinced that it is our duty.

I am quite sure that we will continue to insist that Christianity must help build for us a new world now if we are to dedicate life to it. And I'm sure we will insist on living our religion more than on talking it.

And then I believe we will regain that superhumanness of religious experience which was the thing which made Jesus' religion what it was. We will state our superhuman experience in terms which are not out of sympathy with the accepted findings of science and psychology but which have meanings far beyond any ever yet dreamed by science and psychology.

And when our Christianity has become an infinitely transforming experience of the Living Christ then we too will go out eagerly to our fellow students and say:—

"So let me draw you to the life abundant,
Come let us climb these heights together."

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Growing Church Money

RALPH A FELTON

"OUR rural churches need wells instead of buckets of water," is the way one Chinese laymen described the need for self-support.

I am convinced that the greatest financial need of the 300 rural churches or pastors in China with which I have come in contact is to get a method for *growing* church money.

It is quite possible that some people have learned to swim by being thrown into the water, but it seems a better practice to be taught the various swimming strokes one at a time. Likewise some churches may come to self-support by being suddenly thrown upon their own financial resources, but a better practice undoubtedly is to teach the membership ways and means of caring for their church budget. The necessary sudden withdrawal of mission subsidy in recent years unfortunately has closed many church doors, decreased the number of trained resident ministers, and wrecked many promising missionary enterprises. All agree that our next move is to teach, step by step, the various methods that will help the churches to become self-supporting.

Instead of providing only one method of giving to their church, the usual cash gifts, we should provide several supplementary methods. These should not take the place of the usual cash pledges, but should be in addition to them. The wife and children in the church should make their pledges to the church as well as the head of the family. The every-member canvas should be made each year and a pledge card such as the following should be used which contains each and all methods for giving.

PLEDGE CARD

Acknowledging God's gifts to me, and his claim upon me and upon my time, I hereby pledge to my church:—

WEEKLY CASH GIFTS:..... $——— per week
(to be paid if possible at the time of the regular church service)

HARVEST GIFTS:.....———————
(to be paid in cash or produce at harvest time)

LABOR GIFTS:.....——— days of labor.
(this labor is to be on my farm, or on the church farm, or in some village craft, the income from which is to go to my church)

CROPS:.....———————
(this crop on my farm or on the church farm, raised from my seed or from seed furnished me by the church, I agree to tend faithfully and give the proceeds to my church)

ANIMALS:.....———————
(these animals, belonging to me or to the church, I agree to feed and care for and give the proceeds to the church)

HOME CRAFTS:.....———————
(these articles I agree to make and give the proceeds to the church)

Signed———————————

(Each member should select as many of these forms of supporting his church as he can undertake.)

In addition to the pledged gifts there may be special thanksgiving offerings on Harvest Sunday, at the time of weddings or birthdays or on recovery from sickness.

The weekly cash offering brought to the church each Sunday by a member should be credited towards that member's cash pledge. If on his pledge card he agrees to give ten cents a week, when he brings that ten cents he must be credited with that amount. His weekly offering will be much larger if he knows it is to be credited towards his original pledge. The use of envelopes for this weekly offering is too expensive for rural churches in China. Any bookkeeping system at the time the offering is taken would detract from the spirit of worship. Many churches are finding small cloth sacks the most suitable containers for the Sunday offering. These sacks hang on nails or hooks on a rack near the door. Each sack contains the name or a number of a person who has made a weekly cash pledge. As he enters the church he gets his sack and when the offering is taken up during the service he drops his sack with his offering in it in the container. The church treasurer later checks up on all gifts, giving credit to each giver, and places the empty sacks back on their books for the next week's use.

Because of the absence of banking facilities in market towns in China for savings and checking accounts and also because the

farmers have such a small margin of income over expenditures, most bills are paid at harvest time. Whether there are one or more crops, most money changes hands at the time of harvest. Therefore part of the church pledge should be paid at harvest time along with the other obligations of the members. This "harvest gift" should be pledged ahead of time and the farmer should have it in mind as he sells his crop or crops.

Because of the uncertainties of farming, some members may prefer to pledge the produce itself rather than the cash. In such a case he would pledge so many catties of rice, wheat or whatever he chooses. When this is turned over to the church the member has fulfilled his pledge. The produce is then sold and the proceeds deposited in the treasury. If the pastor desires to use this produce in his own family, he accepts it as a regular payment at the market price towards his salary, not as a special gift.

Although farm people in China work hard during their busy season yet there are many weeks or even months when they are not so busy and could give time and labor to their church, even though they may have little money to give. The proceeds from this extra labor could go to the church budget. The member would pledge, therefore, a definite number of days to his church. Some of this time given by the women might be used for the cleaning and caring for the church instead of hiring this work done. They might give their time to some village craft such as weaving or canning.

Many rural churches are getting interested in owning a small church farm. This should not be purchased simply for an endowment to bring in rent. Often misunderstandings arise over the ownership of a church farm. An endowment is apt to make the church members less active and less energetic. On the other hand, if a church farm is tilled by the members themselves co-operatively, it has every advantage. It increases the spirit of co-operation as they work together instead of becoming a source of quarrels. It offers to those members without money a chance to contribute to their church by their labor. It increases people's interest in their church as well as increases the income for the church budget. In addition, a church farm provides an opportunity to try out some new experiments in farm practice.

When a farmer pledges only money to his church, he is apt to under-pledge, because of the uncertainties of weather and prices. He doesn't know how his crops are going to yield nor what prices they will bring. If, however, he pledges a fraction of some crop, with its uncertainties, he pledges a definite area of land which he cultivates regardless of the weather and prices. He sets aside the Lord's portion at the beginning and does not depend upon a late and indefinite "left over." He pledges a half mow of rice, a mow of of wheat, a row of sweet potatoes or peanuts, or whatever seems best.

This definite daily work for the Lord helps to build Christian character; it unites the Sunday worship with the daily work of the week. It brings the satisfactions and stimulations of religion as

well as Christian motives into daily farm life. This, of couurse, increases the interest in the church, especially of those members who have not already made or cannot make cash contributions. People who work for their church are naturally more interested in it. This gives the pastor a new bond or tie between him and his people for he works with these members in their new method of giving. For some of the children and even for farm women it seems to be the only way they can make any gifts.

Whenever the church must furnish seed for a crop which a member cultivates as his gift to the church budget, it should be improved and tested seed. The experiment farms of the various colleges of agriculture provide such improved and tested seed. Also some new varieties of vegetables or fruits may be introduced into the community by the church in this way which may improve farm practice as well as the family diet. A tree nursery for the distribution of trees or a vegetable bed for the distribution of seedlings may help to promote much-needed new varieties. Improved farm practice will thus be a part of the program for increased church support.

Every method of giving has its disadvantages as well as its strong points. Even though members may pledge to raise certain specified crops for their church, yet during some years, because of drought or floods, there will be a complete crop failure. If they also pledge to raise certain animals and give the proceeds from these to the church treasury, this income will help to carry the church budget during the lean crop years.

When the raising of animals is proposed one immediately calls to mind the losses from hog cholera or rinderpest, but these diseases can now be prevented by the use of well-known vaccines which are being produced by the national government.

If the raising of pigs, goats, sheep, chickens, ducks, or silk worms are undertaken by the members as a method of bringing their church to self-support, the returns are fairly certain. They have the same advantages as the raising of crops and may better meet the needs of some members. An improved breed of animals should be introduced into the community whenever a church inaugurates the project.

In every rural church there are some members in need of work animals, but without sufficient capital to buy them. They would gladly feed them and raise their young for the privilege of getting the use of these animals in their farm work. These young animals are born with clock-like regularity. When sold or loaned out again to other members they yield good returns.

One of the needs in many rural communities in China is the introduction of some homecrafts, similar to those found in the rural villages of Japan. These might be weaving, sewing, canning, making shoes or mats from straw or similar crafts. The women of a rural church could contribute to the budget as well as develop new home industries in this way.

A church will need to follow certain well-defined methods or rules as it develops these various projects for self-support. A better grade of livestock, improved seed for the crops, new and helpful homecrafts, a church farm which will be a demonstration in better methods and a co-operative experience for the members that will make the development of self-support doubly valuable. With the hope of defining some of the methods for these projects, some rules are suggested for one project.

WORK ANIMALS:

1. The church should purchase a female calf of a yellow cow or water buffalo, when the calf is approximately one year old.
2. This calf should be loaned at once to a church member who is or will be in need of a work animal for use on his own farm.
3. This animal should be vaccinated, at the expense of the church, in case of need, against rinderpest.
4. The animal should be bred at the age of two years, and each year thereafter, at the expense of the church.
5. When each calf that is raised from this animal is a year old, it is to be weaned and given by the farmer to the church, to be sold or loaned.
6. If the work animal becomes sick, the farmer, in whose care it is, must report the fact at once to the church.
7. Whenever a farmer wishes to discontinue using this work animal at the end of the year, he must report this fact to the church one month previous.
8. If the work animal is lost or stolen or mistreated, the church member must pay for same.
9. Whenever a church loans an animal to a farmer, a written agreement must be signed by both parties.
10. The male calves returned to the church are to be sold and the proceeds turned into the church treasury. The female calves returned to the church are to be sold or loaned out to members or to other farmers in the community.
11. Any work animal that reaches the age when it is inefficient for breeding or working (approximately 10 years of age) is to be sold and the proceeds turned in to the church treasury.
12. The official board or administrative committee of the church and the pastor shall sign all contracts with the farmers and shall jointly sign all obligations whenever the church borrows money with which to buy animals to begin this project.
13. All farmers using these work animals shall jointly sign a contract with the official board or administrative committee of the church, specifying their several obligations and agreements. It is recommended that these farmers be organized into a farmers' club for their mutual benefit.

A similar plan has been developed for other animals, such as pigs, goats, sheep, chickens, ducks, fish and silk worms; also for a church farm and for various homecrafts.

A rural church, having a well-trained, resident pastor and with an intensive community program, would find it desirable to inaugurate some of these projects as a help in achieving self-support. In cases when money must be secured to buy some of the animals or land or seed, it is better, of course, to raise these funds by gifts. In some cases it may be necessary to borrow some of the initial funds.

A group in Nanking has been studying this plan of "growing church support" and has organized a committee which has taken the name, "The China Rural Church Revolving Fund." The committee is composed of three representatives from each of the three schools, the Nanking Theological Seminary, Ginling College, and the College of Agriculture of the University of Nanking. This committee is now seeking funds to loan to churches to help start these "self-support projects." As the money is returned it will be reloaned to other churches. As the plans are realized it should be possible to help an increasingly large number of rural churches to achieve self-support.

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Christian Art in China

T. K. SHEN AND FRANCES M. ROBERTS

THE story of the development of a Christian art in China is a story whose writing has scarcely begun. One small chapter in this story is the work of the Church Art Society of the Chung Hua Sheng Kung Hui.

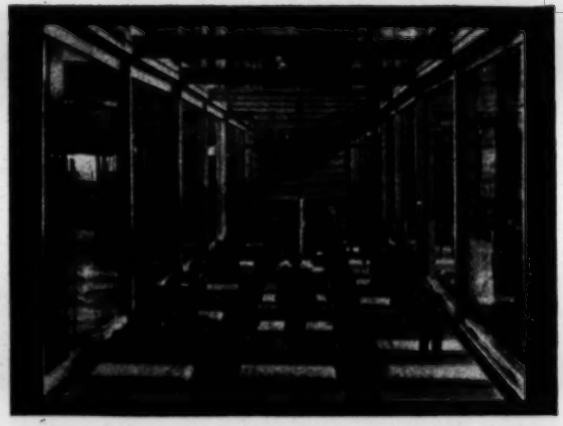
In 1926 there was started in Hsiakwan, Nanking, an art society known as the St. Luke's Studio, with four members, Mrs. I. L. Hammond, Miss Louise S. Hammond, Mr. S. C. Hsu (徐三春) and the Rev. T. K. Shen (沈志高), now bishop in Shensi. Mr. Hsu was an artist, a member of the Puchen Church working in the Tientsin-Pukow Railway. Each time Mr. Shen went to Puchen to conduct the church services he would call at Mr. Hsu's home and ask him to paint some pictures of the parables, some events in the life of Our Lord or the Madonna. Mr. Hsu's sketches were then taken to the Hsiakwan members of the studio for criticism before they were put in final form.

It is interesting to note how discouraging were the early attempts to spread these pictures. There was no wish to make a financial gain, but even without profit the possibility of printing seemed very slight. One Christian publishing house at the time objected to the pictures on the score that they did not like pictures of Our Lord "dressed up" in Chinese costume. With the growing variety and sale of Chinese Christmas cards of Christian design it is difficult to recall the vicissitudes through which the studio passed. The first cards of the studio printed in China were unsatisfactory. Finally Miss Hammond had three designs printed in America which were then returned to China to be hand-painted by poor Christian women in Hsiakwan. At one time the studio had half a dozen women "painters." Some of these early cards will be remembered: the Madonna, the Shepherds and the Angels, and the Han tile with candlestick and Chinese inscription.

I

II

III



IV

MODELS IN TSINAN INSTITUTE

I. Advantage of literacy for women in the home. II. Food and flies.
III. Hospital ward. IV. Modes of personal travel;
showing how the world has speeded up. *Photos—H. P. Williamson.*

(See article:—"The Tsinan Institute")

MODELS IN TSINAN INSTITUTE

Front; Old and new methods of transportation. Back; Costumes of the nations.

(See article:—"The Tsinan Institute.") *Photo H. P. Williamson*

In 1929 Mr. Shen went to England where he joined the School of Art at Oxford in addition to carrying on his theological study. The next year he attended the Festival of Church Art in Caxton Hall, London. There he read a paper on "The Beginnings of Chinese Christian Art," which was later made into a lecture by The Church Missionary Society Lantern Lecture Department. Along with other Christian art from China the St. Luke's Studio exhibited the Madonna of the Radiant Sun and four scenes from the life of Our Lord by Mr. Hsu. The material from China occasioned much favorable comment.

Not only did the members of the studio work at the production and spread of Christian art; they hoped also to train Chinese Christian artists to produce appropriate material. It is perhaps as well that the first young student discovered that painting was not his true vocation. Art seems to be produced in a different way. The members of the studio designed and produced such church furnishings as altar crosses, candlesticks and hangings.

In 1934, through the suggestion of Bishop Hall of Hongkong, the St. Luke's Studio was merged into the proposed Church Art Cooperative Society. The new society was formed on June 11, 1934 with twenty charter members. The original plan was to secure a capital fund of ten thousand dollars in membership shares. However, up to the spring of 1936 the treasurer, Mr. Archie T. L. Tsen (陳宗良), had received less than three thousand dollars in shares and contributions, of which two-thirds were given by the St. Luke's Studio. With the limited amount subscribed it was necessary to work on a much smaller scale than had been originally planned, and to work without any paid service.

The enlarged society was immediately faced with problems which had not been found in the St. Luke's Studio, namely the wide separation of the various members and officers of the society. Bishop Shen of Shensi resigned as chairman because of his distance from the rest of the membership, and Mr. Ernest Yang resigned as secretary upon his removal to Peiping. So far the society has put out Christmas cards such as "The Adoration of the Magi" and "The Madonna of the Radiant Sun"[1] in different sizes. The latter has also been reproduced as a wall scroll in the Chinese style. The society as custodian of certain funds also indirectly assisted in the publication of the Union Hymnal of Universal Praise (普天頌讚).

The most noteworthy undertaking of the new society was the publication of a Chinese edition of William Hole's pictures illustrating the life of Christ. This volume is one of the most satisfying representations of the life of Jesus of Nazareth which can be found. To its accuracy of detail in the scenes, the costumes and customs of Palestine at the time, is added a sympathetic representation of every important recorded event in the life of Our Lord. The eighty plates for the book were ordered from England, but the remainder of the book was made in China. The binding is a Nanking silk tapestry with Christian symbols designed by Bishop Shen. The characters

1. See *Chinese Recorder*, Jan. 1937 for reproduction of these pictures.

for the title were penned by Dr. Wu Lai-chuan (吳雷川) formerly Vice-Minister of Education and Chancellor of Yenching University. The introduction was translated by Mr. Ernest Yang.

The co-operative feature of the society has been dropped since the spring of 1936. Dr. Y. Y. Tsu and Mrs. D. Roberts, both of St. John's University, are the present chairman and secretary of the Society. The work now being carried on is a continuation of work already begun, with emphasis on promoting "Christian art in all forms and to encourage creative and imaginative work in the Chinese church."

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Evaluation of Revivals

HOPE MONCRIEFF

THAT the South Fukien Church has experienced a time of reviving is without doubt. It is not the same as it was, even a few years ago. The immediate instrument in awakening this new life has been two visits of Dr. Sung the Evangelist. I don't think I have met any missionary in Amoy who would say that either he or she would have been glad if Dr. Sung had not come. The church has been deeply stirred, and many indifferent Christians have been awakened, backsliders arrested and restored, and nominal Christians with a religions background have had a new vision of Christ The outside non-Christians were very little influenced, but great stress was laid by Dr. Sung on the importance of preaching the Gospel and the thoughts and activities of Christians have been turned to others in a very marked degree.

These missions have left behind many problems. It will take many years to undo Dr. Sung's teaching about the Bible, Divine Revelation, the Christian's relation to the world, the future, and the problems of modern life. At the time of writing he is conducting here in Amoy a large conference for Bible Study, with over 1000 delegates, two or three hundred of whom have come from Singapore, Formosa and other parts of China. What the results of this gathering may be in the life of the church, it is impossible at present to say. Incidentally it is only fair to point out that Dr. Sung is a revivalist, and not an exegete. His teaching tends therefore to resolve itself into addresses of the revivalist type.

One thing is clear and that is that the modern evangelistic missionary has a great deal to learn from men like Dr. Sung. We who profess to be neither fundamentalists nor modernists, but modern evangelicals, must seek to combine in our preaching the fervor. the note of authority, and the effectiveness of their appeal. Dr. Kelman once said that the secret of successful preaching is persuasion. As ambassadors of Christ we seek to persuade men. In so far, then, as the modern evangelical fails to produce true preachers, to that extent will the field be left to this particular school. of many of whom it may be said, that although their views and methods are of the weirdest type. they have the love of Christ and a desire for His glory in their hearts, and they know something about what preaching the Gospel means.

What the Young Men's Christian Association Has Contributed to the Chinese Church

T. T. LEW

(An article published in Chinese in the Truth and Life Magazine, October, 1935, and in pamphlet form, being No. 4, Yenching Minor Tracts.)

(*Translated by* T. K. WONG)

Part III.

(For Part I and II see *Chinese Recorder*, January and February 1937)

VII. Seventh, the Y.M.C.A. has trained useful personal and practical leadership for the church.

THE church in China has been essentially a mission church, and even today, in spite of all improved appearances, in the thought of many a Chinese, is still a mission church, a church of the missionaries. On account of their seniority in service, and on account of their control over the bulk of church finances, which still come from abroad, many missionaries have been naturally led to feel that the church in China is an institution which they have created, in which they should have the final authority. Although they do not openly say so, nor will they admit it when they are asked, yet in the administration of church affairs, one sees many facts which go to show that this is the case. One of them is the use of Chinese personnel. The church spends large sums of money in operating schools and colleges with a view to training personnel for her own use, and yet when such personnel is trained, she often fails to make full use of it, not because she does not need trained Chinese personnel, but rather because she does not know how to use it. This is a situation for which, some people feel, the foreign missionaries are chiefly, though not entirely, responsible. The object of the church in educating youth is to equip them for her own service, but she has done many things contrary to this object. To many Chinese Christians the church has over-emphasized:—

(a) **Obedience of youth.** While the obedience of the individual is necessary to the good of society, yet to emphasize obedience without at the same time emphasizing the power of selection and the cultivation of a spirit of independence is the first step toward making a slave of the individual.

(b) **Conservatism.** Conservatism is necessary to the success of a constructive project. By virtue of her very conservatism, the church has been able to make an important contribution to mankind by preserving much of the best in civilization. However, if the church is so conservative that she does not look forward at all, she will find herself unable to meet the needs of the people.

(c) **Theory.** Theory is the guide of practice; but for the church to train her personnel without giving the latter sufficient opportunity for practice, is just like educating a man in natural science without letting him use the laboratory. The man thus trained cannot be other than a mere theorist.

(d) **"Playing safe."** When one has gained much experience, he tends to play safe. It should be borne in mind, however, that the gospel of Jesus is very adventurous in character. A religion is moribund when it ceases to be adventurous. If in training men for her own service, the church suppresses their spirit of adventure and their courage, she is simply making useless grave-keepers of them.

On the surface, the work of the Y.M.C.A. seems to be superficial and insignificant. Some people think that it does not have a profound intellectual or philosophical basis. Yet it affords various facilities and opportunities for training *practical* leadership.

The Y.M.C.A. expects youth to obey, but it does not want them to obey its general secretary, or the foreign missionary, or their own elders. It wants them to obey the findings of the study which they have made jointly with other people; to obey their own convictions resulting from their exchange of views with other people. Their's is obedience to discipline, which enables them to exercise their own power of selection. They are expected to obey anything "good, rational, and beneficial to society." When their judgment dictates that they should oppose and resist certain things, they are given an opportunity to express themselves. Every Y.M.C.A. member may leave or stay in the association as he chooses, while the church member feels that he must obey and remain in the church under any circumstance, otherwise he will suffer the penalty of church discipline. Thus, only three courses are open to the dissatisfied church member:—(1) to surrender; (2) to leave the church and thus act contrary to "public" sentiment; or (3) to become a hypocrite, pretending to be in harmony with the church, but acting differently. This is one of the reasons why, in the judgment of some Chinese Christians, the church in China has failed to produce strong leadership, or to retain such leadership when produced.

The Y.M.C.A. is conservative, and it has its "orthodox" and its "nonconformists." But the association is usually forward-looking and is not afraid of what is "new" or "unusual." Its policy of work is flexible. It is willing to stop certain projects when these have been carried on for "too long" a time. It is always ready to experiment in new projects, and when it fails in such experimentation, it is not ashamed to make the necessary changes. Under these circumstances, although nobody in the Y.M.C.A. despises the old ways, or dishonors his seniors, or slights its past history, yet every one is encouraged to look forward and to seek improvement. This is an important condition for success in training strong leadership.

Like the church, the Y.M.C.A. also emphasizes theory. Oftentimes it fails to carry out the things that it advocates. But the association always strives to put as many of its theories into practice as it can, thereby giving people an opportunity to experiment in and demonstrate them. Every year it includes in its program various kinds of meetings and small groups in which it encourages its members to participate so that they may do something useful. What is done may be superficial, but it is *doing* nevertheless. Thus, in the Y.M.C.A. one is given a better opportunity to achieve unity of words and action than in the church,

The Y.M.C.A. also "plays safe." To some keen observers the association today is also in a dangerous position, because it has been led by some to adopt a policy of "safety first." However, the "Y" has always respected, or at least approved, a man's daring to forge ahead in spite of possible dangers. There are fewer people in the Y.M.C.A. than in the church, who, once checked, dare not continue to forge ahead. People feel that there are few in the Y.M.C.A. who dare not express themselves or make plans for going ahead even after their advance is checked by their influential or foreign colleagues.

This accounts for the fact that many of those trained by the church are now in Y.M.C.A. service, and that many of those crowded out of the church but unwilling to give up Christianity, remain in Christian work by being connected with the Y.M.C.A. Hence, when the church needed strong leaders for difficult and responsible positions, such as those of bishops, moderators, college presidents, she has on numerous significant occasions chosen men who have served the Y.M.C.A. for a number of years as secretaries, directors, or members.

VIII. Eighth, the Y.M.C.A. has helped the church to gain a national consciousness and to come in contact with the community.

From the beginning until a little over thirty years ago, the church in China, in carrying out her mission, found herself in constant conflict with the old society. The Chinese who accepted Christianity inevitably had to sacrifice his happy relations with his family, his neighbors, and the community in which he lived. This was because Christianity required its believers to act contrary to many of the customs and habits of Chinese life. To refrain from observing the Chinese wedding and funeral ceremonials and from worshipping ancestors, and in some places to observe a very strict Sabbath—these alone were sufficient to make it impossible for the Chinese Christian to live in peace and tranquillity with his neighbors. In the eyes of the old Chinese society, the Christian was an unsocial, unfilial, uncivil and ungrateful person. That was why Chinese Christians, especially a generation ago, experienced many trials and tributions. Whether or not these trials have been worthwhile and in harmony with God's will, is a question which the present church should study afresh and which we do not propose to discuss here. What is important to observe is that the Chinese community has all along looked upon the Chinese Christian as a rebel against the social *status quo*.

This state of affairs has made it necessary for the Chinese Christian to seek consolation from among his fellow-Christians; thus gradually the church has grown into a separate community, one that is isolated, challenging, unable to co-operate with the general community, and always in danger of conflicting with it. Due to this inevitable conflict between the Christian community and the general community, the former has had to seek protection. Failing to secure such protection from the Chinese authorities under the imperial regime, the Christian community could not but fall back upon the unequal treaties with the foreign Powers. In times of distress, it

sought foreign protection. Some of its members, having become accustomed to this practice, feel neither a sense of shame nor a need for change.

The offices and church compounds of the missionary societies have, therefore, become a base of this small Christian community, seemingly separated from the general community by a surrounding wall. Although these offices and church buildings, where the gospel is preached, always keep their doors open to the public, yet this visible wall has become a barrier between the two communities. With the passage of time, those within the wall have formed among themselves a narrow point of view which makes it impossible for them to see the community outside the wall or to understand conditions existing in that community. The leadership built up within the wall, with its mission-compound mentality, when it goes out into the general community, has usually met with difficulties and obstacles.

Because of their desertion by their relatives and their separation from the general community, the Christians could not but seek foreign protection which is based on the unequal treaties, and receive assistance from the foreign missionaries. This, together with their lack of contact with the general community, has weakened their national consciousness.

The Y.M.C.A. is established outside this surrounding wall and yet is in close contact with those on the inside. In addition, it helps those within the wall to have some contact with those without. It encourages Chinese Christians to have social intercourse with non-Christians, to dine with them, to play with them in the same gymnasium, to enjoy with them the amusement as a social gathering, and to co-operate with them in social service. This provides a place where the Christian can not only have contact with his non-Christian fellow-countrymen, but co-operate with them in serving society.

There have always been many patriotic Chinese within the church, but since the Y.M.C.A. came into existence, a much stronger and saner national consciousness has developed. (1) The Y.M.C.A. has promoted and conducted many lines of work aimed at changing the views of the old society. The association has thus served as a sort of motive power in leading society to go ahead in the right direction and to free itself from the bondage of many social superstitions. It has helped to bring about a common position for the Christian and the non-Christian. (2) The Y.M.C.A. has built up leaders who, "knowing 80% of a thing, are willing to carry out at least 75% of it." Experienced in organization and conduct, these leaders know how to secure efficiency. We admit that the number of such leaders is by no means large. However, from the time when China began her revolutionary and reconstruction work, in which a few ex-Y.M.C.A. secretaries co-operated with Dr. Sun Yat-sen in his important task of nation-making, until 1932-33, when a number of ex-Y secretaries were connected with the different ministries of the Nanking Government, the association certainly gave a fairly good account of itself in the matter of supplying leadership to the government. While not outstanding scholars, nor men of extraordinary executive ability, these ex-Y secretaries during their tenure of office

observed discipline, demonstrated initative and resourcefulness, emphasized efficiency and were not afraid of hard work.

Once a foreigner visited the offices of the different ministries and committees of the National Government at Nanking. While there he met a number of ex-Y.M.C.A. secretaries. "Why is it that you have employed such a group of ex-Y secretaries?" he asked the head of one of these government organs, who was a non-Christian. The latter's answer was that the ex-Y secretaries had at least three strong points which everyone in government and party service should have; (1) knowledge of how to do his own work in the modern scientific way; (2) willingness to work; and (3) absence of the traditional official "air." Certainly, the official was not over-stating the case. Having recognized the strong points of the Y.M.C.A., the community has gradually come to understand at least one phase of Christianity. Thus, the traditional suspicion and jealousy of Christianity is dwinding steadily though slowly.

The fact that these ex-Y.M.C.A. secretaries have been able to serve society and the government so well has given Chinese Christians a certain measure of self-confidence. This self-confidence, unconsciously influencing and changing people's attitudes, has made some Christians, who because of their unhappy experiences in the past had lost confidence in their own government, realize that the church should not consider herself an enemy of the nation, of the government and of society, and that the present government is quite different from that which was controlled by the Manchus and militarists.

It is an open secret that in China's struggle for equality and independence in recent years, many Chinese Christians have rendered their best services as their country's official or unofficial diplomatic representatives. In this connection, the contribution of the Y.M.C.A. should not be be forgotten either. In some countries of Europe the Y.M.C.A. serves exclusively urban people below the middle classes. These include employees of business firms, junior employees of government and other organizations, clerks, secretaries, etc. The European Y.M.C.A. may be likened to a club for those whose financial resources are limited, and hence its influence on and contributions to the nation and society are not great. For various reasons, the Y.M.C.A. in China has, during the past twenty years, become a different type of institution from the European Y.M.C.A. In its relationship to society and the nation, it has become an organization important enough to attract the attention of the nation, and even internationally sometimes it plays an important role.

IX. Ninth, the Y.M.C.A. has taken the initiative in achieving church unity.

The church is divided. At present throughout the world Christianity is divided into several important systems, scores of denominations, and hundreds of sects, the reason for this division being fivefold:—(a) when the church showed signs of moral weakness, one or more of her own members would always start a revolution through divine guidance. The success of the revolution meant a

division of the church. (b) When there was lack of unity of faith among her members, some serious-minded and far-sighted leader would work for unity. When this unity was achieved, a new creed was always worked out, attended inevitably by disputes. As a result of these disputes, the church became divided in the very process of achieving unity. (c) Organizationally, the church adopted several different systems—absolute, dictatorial, representative, etc.—each being adopted according to the need of the times. When there was any organizational defect, some leader or leaders would either form a new organization, or induce a part of the church members to declare independence, which also meant division. (d) Some of the rituals observed in the church were complicated, some were simple; some light, some grave; some beautiful, some less attractive. Each Christian could choose what he needed according to his own temperament and intellectual level. When any influential church representative wished forcibly to bring about unity in this matter, there was always opposition, resulting in division. (e) The church has established herself among various races. When any of these races underwent some important change resulting in political dissension, and when the members of that race divided themselves, the church, in her effort to serve them, become divided accordingly.

When the church came to China, there were behind her many missionary societies, each representing one or more churches abroad. The church in China is a junior one, and she inherited from the West a large number of denominations. Whether or not this division into denominations and sects is necessary and profitable, and whether or not the church should and can unite, is another question. It is clear and indubitable that the church should seek unity under certain suitable conditions, however great the difficulties and obstacles. Although at the present time unity cannot be achieved immediately, co-operation between the different denominations is necessary and should not be further delayed.

Organizationally, the Y.M.C.A. in China at its inception adopted an important policy, namely, that it should, so far as possible, promote co-operation between the different denominations of the church. In carrying out this policy, the Association emphasizes the following:—

(a) The Y.M.C.A. will not establish itself in any city unless it is assured of a specified minimum amount of unity among the Christians of the different denominations represented in that city.

(b) The membership of the Y.M.C.A. is non-denominational in character, the association welcoming Christians of any denomination to become members.

(c) The directors of the Y.M.C.A are elected from among its Christian members regardless of what denominations they come from.

(d) The secretaries of the Y.M.C.A., regardless of their position and responsibility, are all "active" church members. They are called, not because of their denominational affiliation, but because of their qualifications—Christian life, training and experience.

(e) The Y.M.C.A. participates in any effort to bring about co-operation between the different denominations, trying to do its part and making a real contribution.

These five points, while not put in written form in so many words, constitute a policy which the Y.M.C.A. has consistently pursued during the past fifty years with certain positive results:—

(a) Some of the denominations, while not entirely approving of the work and viewpoint of the Y.M.C.A., are generally sympathetic with it.

(b) The Y.M.C.A. participates and occupies a leading place in most of the organizations working for church unity and co-operation.

(c) Such organizations depend upon the Y.M.C.A. for much of their leadership.

(d) The Y.M.C.A. bears much of the responsibility for initiating, directing and maintaining interdenominational co-operation, nationally and locally.

X. Tenth, in serving the Student Christian Movement in China, the Y.M.C.A. is making the greatest possible contribution to the future of the Chinese church.

With regard to the relationship between the Student Christian Movement in China and the Chinese church, I wrote sometime ago an article on this subject (published in Vol. VIII, No. 5 of "Truth and Life"; and also published in pamphlet form under the title "The Church and the Student Christian Movement" as No. 2 Yenching Minor Tracts), so that I need not dwell on it here. Here I may make this brief statement: The Chinese Student Christian Movement, being the greatest hope of the Chinese church, promises the future of the church many possibilities and has very much to do with her future success or failure.

In connection with the S.C.M. in China, the Y.M.C.A. has achieved two results which can hardly be forgotten:—

(a) The Y.M.C.A. movement in China was started fifty years ago in Christian schools so that the earliest Y.M.C.A.'s in this country were student Y.M.C.A.'s. In 1885, two student associations were started in close succession in the Anglo-Chinese College, Foochow, and in the North China Union College, North Tungchow (near Peiping), which is now called Jefferson Academy. If the S.C.M. in China achieves good results in the future, it will have to look upon the Y.M.C.A. as the organization that laid the foundation and sowed the seed for the Movement.

(b) Although the work of the Y.M.C.A. in the student field in the past leaves much to be desired, yet there are few, if any, organizations which have done more and better work in this field than the "Y". Few indeed are the organizations that have succeeded to any large extent in improving the religious life of students. No matter how imperfect its work has been, the Y.M.C.A. must still be considered as the nurse of the S.C.M. in China during its infancy.

The present workers of the S.C.M. have been trained in the Y.M.C.A. The methods adopted by those responsible for organizing the S.C.M. today have been copied from the Y.M.C.A. Some of the leaders of the S.C.M. today are members of the Y.M.C.A. staff. Most of the supporters of the S.C.M. today are men who have been directly influenced by the Y.M.C.A. One of the important constituent parts of the S.C.M. today is the student Y.M.C.A.'s.

In order to fully develop its work, the S.C.M. will continue to need the equipment and assistance of the Y.M.C.A.

If the S.C.M. can fulfil our expectations and become a great movement—one which will forward the cause of Christianity in China and lay a firm foundation for its future, thereby enabling it to make a greater and more substantial contribution to China than it has during the past century—then the Y.M.C.A. will certainly have written an honorable page in the history of the Chinese church.

It was my original intention to write a brief article on the contributions which, according to my observation and understanding, the Y.M.C.A. has made to the church during the past fifty years, but I have unintentionally written at considerable length, though I have answered but one of the three questions raised at the beginning of this article. I shall hope to write a little later an article on the two unanswered questions, viz: (1) What should the Y.M.C.A. contribute to the Chinese church from now on? and (2) In order to make the contributions expected of it, how should the Y.M.C.A. proceed with its task?

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In Remembrance

GEORGE CLARKSON WORTH

Descended on his father's side from stalwart Quaker stock, young George Worth gave himself in his early years to the careful consideration of life's serious issues. His earlier education was received in the primary schools of Wilmington, his later studies were conducted at Bingham High School, near Mebane, N. C., at the University of North Carolina, and at the University of Virginia Medical School from which institution he received his degree of medicine, completing his medical course in the hospitals of New York City.

While a student at the University he decided to devote his life to missionary medical work. In 1895 he married Emma Chadbourn of Wilmington, N.C. who shared his life for thirty-one years. Soon after their marriage Dr. and Mrs. Worth sailed for China, as representatives of the Presbyterian Church in the United States. They were located for two years in Wusih, Kiangsu. They were then transferred with the other members of the station to Kiangyin on the Yangtze, twenty-five miles from Wusih. At Kiangyin for thirty-nine years Dr. Worth gave himself unstintedly and with marked fruitfulness to the healing of the multitudes who came to him. He was popular with all classes of society devoting himself with special tenderness to the poor and needy.

Following an illness of only a few days, he was called to his glorious reward on November 22, 1936. His mantle of missionary service

has fallen upon two sons and one daughter: William, a missionary in Africa, Charles and Ruth, both missionaires to China. His children and a host of friends in China and the homeland rise up to call him blessed.

GEORGE B. NEUMAN

Dr. George B. Neuman was professor of sociology and economics in West China Union University, Chengtu, Szechwan from 1908 to 1924. He passed away on December 1936 at Buffalo, N.Y., U.S.A. When in 1911 the Chinese revolution began Dr. Neuman and his wife had to flee to Shanghai. From there he was sent at his own request to the famine-stricken area of Kiangsu to assist in the distribution of grain. In 1912 he returned to West China and his position in the university. After taking a master's degree at Columbia 1915-16 he returned again to the university. As delegate from West China he attended conventions of educators at Shanghai and Peiping. He was superintendent of foreign-maintained schools in West China. At West China Union University he served on the Senate and was head of one of the colleges. He participated in several scientific expeditions in the "tribes' countries," and again in 1920 with four other scholars conducted a sociological expedition into Tibet. He subsequently founded the Border Research Society. In 1924 he returned to Columbia University, taking his doctorate in 1936. At the time of his death he was professor of sociology and head of the sociology department of the Buffalo State Teachers' College. He had won wide recognition along many lines. Surviving Dr. Neuman are his wife and a son, Stanley.

"Few men," it was said of Dr. Neuman, "have turned a happier outlook on life or a finer courage in the face of personal loss or impaired physical health. Life to him was always an inspiring challenge, which led him into various fields of civic endeavour."

S. E. MEECH

The Rev. S. E. Meech, of the London Mission, passed away on January 6th at Marlborough, Wiltshire, England. Mr. Meech, ninety-one years old when he died, had been associated with China for over sixty years. He was trained for the ministry at Cheshunt College, and was ordained at Carr's Lane Church, Birmingham. He arrived in China at the end of 1871, and proceeded to Peking. This was only about ten years after Tientsin was first opened as a Treaty Port and the residence of foreign missionaries in Peking became possible. Mr. Meech carried on pastoral and evangelistic work in Peking and in the country districts until 1897 when he was appointed to Siaochang. Three years later the Boxer trouble broke out and the mission property at Siaochang was completely destroyed. Mr. and Mrs Meech, and the other members of the staff, after some days of dangerous travelling through disturbed areas succeeded in reaching the coast. After a furlough Mr. Meech was again appointed to Peking in 1902. He continued evangelistic work until 1905, when he joined the staff of the Union Theological College. In 1915 he was again transferred to Siaochang, and engaged in various forms of evangelistic work there until he resigned in 1922. Mr. Meech contributed several articles on the Chinese Version of the Scriptures to Hasting's Dictionary of the Bible.

In 1872 Mr. Meech married Miss Edith Prangard. They had four daughters and one son. Mrs. Meech died in 1903.

The years from 1922 onwards were mostly spent in China, partly at Tsinanfu and partly at Peking. Although retired from active work Mr. Meech still continued preaching and led Bible classes. He was a man of deep spiritual life, fine Christian character, and a fervent and indefatigable preacher of the Gospel of Jesus Christ. He loved his work.

Mr. Meech was a cousin of Dr. Lavington Hart, the founder of the Tientsin Anglo-Chinese College and a brother-in-law of the Rev. James Gilmour of Mongolia.

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Our Book Table

CHINA AT THE CROSSROADS, *Peng-chun Chang. Evans Bros. Ltd., Montague House, Russell Square. London, W.C.1.*, 3/6 net.

One might use as a sub-title for this stimulating book the phrase:—"China as seen by a Chinese through the Eyes of Westerners," for much of the material used therein is taken from western commentators on China as they saw and appreciated its good points. That fact shows that not all westerners see China as backward and only chaotic, as the author rightly avers many do. In other words the perspective this book seeks to set up is in considerable part that of westerners. Nevertheless the careful selection of material and the clarifying arrangement thereof are as a Chinese sees things. To read is to get a clear view of the essential values of China's past, an understandable outline of where she stands at present and some hints of her future. True, the use in the early part of the book of western comments on China's orderliness are somewhat offset later on by the author's recognition of disorderlinesses. But through it all China is seen as setting out for a new culture made up of both her own past and that which she can use from the West. Once China had a "certain sense of self-sufficiency," then she entered "upon a stage.....of hurried borrowing," now she is undergoing "creative adjustment" (page 158). Cautiously the author recognizes that "a certain amount of force supported by a strong national sentiment will make her voice listened to more effectively than it is today" (page 170). One wishes that this lesson, learned from the West, might be discarded. But like his countrymen, Mr. Chang deems it applicable. It is now not true that none of the powers except Japan have recognized the state of 'Manchukuo.'

This is an excellent book to put in the hands of young people and those wishing a ready insight into the real China without too much delving into musty archives. F. R.

THE RESTRAINING HAND. *R. A. Bosshardt. Hodder and Stoughton, London. 2/6 or C.I.M., Shanghai.*

This is a remarkable record of the captivity of two missionaries of the C.I.M., Messrs. Haymen and Bosshardt. The former was in the hands of Communists for 413 days, and the latter for 560 days. Captured near their station in Kweichow, these two men travelled as prisoners of the Red army through sections of Kweichow, Szechwan, Hunan, and Yunnan.

Having been driven out of Kiangsi the Red army of Hsiao Keh united with that of Ho Lung, and together they explored the border mountains of these western provinces in search of a place to settle.

The vigilance of government troops kept them constantly on the move, so that even if the author had been a trained observer of communist activities he might not have had opportunity to add to the world's scanty knowledge on this important subject.

As the title implies, the author has faithfully and painstakingly recorded his own spiritual reactions to these frightful experiences. The faith which enabled these two brethren, like Paul and Silas, as prisoners, to sing and keep on singing, has added another chapter to the "Acts of the Apostles." Physically emaciated, these two heroes emerged from their captivity as spiritual giants. The C.I.M. and the church at large might well be proud of such men.

The spirit of the Red army, under all conditions, runs throughout the book, and their methods of pillaging, extracting money, destroying their enemies, enduring hardships and bowing to rigid discipline, are given mention in the course of the narrative. The life of the common soldiers under the hammer and sickle, as well as the habits and attitudes of officers, are touched upon sufficiently to make interesting reading for the initiated. Those interested in tracing the development of communism in China, as well as those who enjoy a tale of spiritual triumph, will find the book worth reading. G. W. Shepherd

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MY ROBBER CAPTAIN. *C. G. Klipper. Wm. Eerdmans Publ. Co. Grand Rapids, Mich. U.S.A.* $1.00.

In this book the Rev. C. G. Klipper of the Basel Mission has related the story of his nine months' captivity in the mountains that border Fukien, Kiangsi, and Kwangtung. In the midst of bitter experiences the author made a friend of the robber chieftan, and this doubtless influenced the negotiations for his release as well as supplied the title for the book.

"Everyone taken captive by robbers is ridiculed and disgraced. No matter who you are you become despised, and are referred to as 'pig' or 'big pig' according to your value. You have committed no crime, yet you must suffer, and you are looked upon as having joined that poor forsaken lot of people who are in the hands of an evil fate." Thus does the author describe his experiences. "The deepest truths of God's plan of salvation you do not learn from books but rather in the midst of the difficulties of life. When all around you fails, and human help is far away, your heart is opened toward God."

The many kindnesses which the captive received at the hands of the inhabitants of the robber kingdom make the tale all the more real. The author describes his own, and the sufferings of his fellow prisoners, in some detail, and also adds a few clear glimpses into the everyday life of the people. The robber psychology of these rough outlaws, as yet uninfluenced by communism, is revealed throughout the book. Not the least vital impression left with the reader is the author's sheer triumph of faith amid it all. G.W.S.

CHINA YEAR BOOK. *H.G.W. Woodhead, editor. The North-China Daily News & Herald, Ltd, Shanghai.*

This is the 1936 edition of the well-known China Year Book. In addition to the customary summaries and reports are special chapters on The Smuggling Problem, Currency, Radio in China, Public Health,

Insurance, The Cinema, Hints to Travellers, Customs Import Tariff, Passport Regulations, Final Draft of the Permanent Constitution of China, Sir Frederick Leith Ross's Report, etc. Dr. C. L. Boynton writes on the Protestant Mission and the Siccawei Fathers report on Catholic Missions. There are brief "Who's Who" biographies of 650 prominent living Chinese. The volume is more compact than usual but, at the same, time, its scope has been enlarged.

A GUIDE TO CATHOLIC SHANGHAI. *T'ou-se-we Press, Shanghai. For sale at Kelly & Walsh, Shanghai.* $1.00 Shanghai currency.

This *Guide* should be of interest to all interested in the religious life of Shanghai as well as to the many hundreds of Roman Catholic visitors on their way to the Eucharistic Congress at Manila for whom it was especially prepared.

It describes in brief compass the more than forty social, charitable and educational institutions carried on by the Roman Catholic communion in Shanghai. It is profusely illustrated as well with samples of work done as of buildings and churches.

Though necessarily not intended as a history this *Guide* does contain many choice bits of history. When the Jesuits returned to China in 1842 they found about 48,000 Christians in the Kiang-nan mission. There is a picture and brief account of a Roman Catholic Church—The Immaculate Conception—built in 1640 and located in what used to be the old walled *hsien* of Shanghai. During the persecutions of the 18th century this church was turned into a temple of the god of war. In 1861 it was restored. Summaries of recent statistics for both Shanghai in particular and China in general are given. In Shanghai there are now 38,336 Roman Catholics.

To glance through this *Guide* is to realize that this branch of Christianity as at work in this one city is truly international in both the staff that does the work and those who receive their spiritual, humane and philanthropic help. The work carried on is of an amazing and rich variety. The *Guide* clearly reveals one aspect of the religious life of this city of 3,500,000 souls. F.R.

THE NEW LIFE MOVEMENT. *Walter Hanming Chen. Published by Council of International Affairs, Nanking, China being Vol. II, No. 22, December 21, 1936.*

Visitors to China enquire frequently for information on the New Life Movement. This pamphlet should help meet their need. At the back it gives the original statement by General Chiang Kai-shek on which the movement is based. It discusses its purpose and indicates considerable of its rapid growth and reception. Its emphasis on economy and morals is developed at length. One notes a tendency to run into what westerners call "blue laws", as for instance, rules on coiffeures and the amount that should be spent on a dinner. The author believes in the movement enthuiastically. To him it is a "new deal" for China. One misses, however, constructive criticism. No such movement as this can possibly go on successfully unless it receives constructive criticism as well as praise. But as an insight into what the movement means to a Chinese this pamphlet is excellent. The movement certainly has much of promise in it. Its emphasis on character is needed.

THE ANTI-DRUG CAMPAIGN. *S. H. Bailey. P. S. King and Son, Ltd. London, Orchard House, Westminister.* 264 pp. 12/.

The author of this book is senior Lecturer in International Relations, London School of Economics and Political Science, and is thoroughly conversant with the drug traffic.

The enemy is portrayed in bold outline; three main groups of dangerous drugs: opium with its many derivatives, of which are morphine and (six times as powerful) heroin; the coca leaf groups, with cocaine and its derivatives; Indian hemp, from which hashish and Marihuana are secured. The effort to regulate both the production of raw materials and its marketing and consumption is colossal. There are lawful uses for these drugs. In some places a limited amount is permitted for private use; everywhere the medical profession depends upon them for manufacture of medicines; they are also used for scientific purposes. But the demand for illicit use of these drugs is widespread. Therefore, the attempt to guard the sources of these drugs, their growth and manufacture and sale, in a system which has its network spread in every corner of the earth is a most difficult task.

The International Campaign against Opium began in 1909, and has been endeavoring to being about control of these drugs through international agreement. "The result has been to place the illicit traffic in a defensive position, at least in Europe and North America. Gap after gap has been revealed and closed by the extension of the scope of national and international control in the light of demonstrated necessity .....Weapons have been forged as each new situation required them."

However difficult the struggle may by, Professor Bailey believes that "the history of the international campaign against the abuse of narcotics shows very clearly that from the tangle of mixed motives which direct the erratic course of governmental policy a constructive purpose has emerged and seems destined to prevail."

For the student of the international drug situation there are appendices which give the official agreements of the International Opium Convention held at The Hague, 1912; a Resolution of the First Assembly of the League of Nations, 1920; the articles adopted by the International Convention Relating to Dangerous Drugs, 1925 and other documents. A list of the countries who have signed these agreements and forms used in investigations is also included. I.L.M.

HERITAGE OF BEAUTY. *Daniel Johnson Fleming. Friendship Press, New York. Forty-five photographs.* 95 pages. $1.50 U. S. currency.

There comes a time when the people in a "mission" field respond to their Christian faith in terms of their age-old consciousness. At this stage in their Christian experience they will, in most cases, seek to embody their Christian ideas in their own art and cultural symbols. "Hymns of Universal Praise" show that this has taken place in China in the original hymns and tunes it contains. (See *Chinese Recorder*, December 1935, page 767). An article in this issue of the *Chinese Recorder* shows it taking place in painting also. Of this latter development one exhibit is given by Dr. Fleming in this volume. (page 91). This volume, however, treats of how other than western Christian architectural forms and cultural symbols are being embodied in church

buildings in eleven island and continental lands. To glance through this volume is to be stirred by the glimpses of beauty it provides. Not the least attractive of these are a number of exquisite prayer gardens and buildings. The text gives many interesting bits of history as to how or why the particular building reproduced came into being. It is unwise, of course, to insist that Gothic architecture or simpler and cruder types of western buildings should be forced upon Christians in Asia or the islands of the sea. Yet it is as yet impossible to produce a type of church architecture that will be truly international. Hence a church architecture adjusted to national cultures and arts but functioning in Christian ways is inevitable. Nevertheless the text and photographs in this volume suggest that there is growing up a Christian sense of world-community. Though the architecture described varies yet all the buildings concerned are undoubtedly Christian. They show an appreciation of the oneness of the faith motivating them. This is a volume that though incomplete will please the artistic sense of readers as well as indicate to them the architectural adjustments that are being made in Christian houses of worship in many lands.

IGNATIUS LOYOLA, *Robert Harvey. Bruce Publishing Co., Milwaukee,* 1936. U.S.S. 2.25.

Robert Harvey is minister of the Fort Garry United Church at Winnipeg. There is, however, nothing in the book to suggest that the author is a Presbyterian minister. The whole tone is one of uncritical admiration for Loyola. The book is one of the "science and culture series," of which the general editor is Dr. Joseph Husslein, St. Louis University.

From the author's preface we learn that "the chief authorities used in the study that follows are the writings of Ignatius himself and his "Life" by Ribadeneira, the companion intimately associated with him throughout almost his entire religious career. Most of the quotations not credited elsewhere are from this "Life," which has never appeared in English.'"

Loyola was a soldier before he began his religious activities and carried the ideals of strict discipline and absolute obedience to authority into his organization of the Society of Jesus This aspect of Loyola's work is emphasized throughout by the author. The result is a vivid impression of a religious organization based upon a military pattern and achieving extraordinary success.

The reviewer feels that the author has identified himself with the attitudes represented in his sources to such an extent as to sacrifice objectivity and literary style. This is, however, a matter of individual taste and should not obscure the fact that he has succeeded in presenting a vivid picture of Ignatius Loyola as the leader of a remarkable religious movement. V.H.

THE STORY OF THE EARLY EXPANSION OF CHRISTIANITY. *Based upon "The Story of a Great Movement"-Part II. Gordon Poteat. Association Press of China, Shanghai. Thirty cents silver.*

The twenty lesson in this book are full of pertinent historical references, and questions relating to current social, political and even economic issues as one might expect to arise from a study of

Luke as seen in Acts. No student can study either the history or the questions without facing the challenge of what Christianity means in life. The studies of the missionary journeys raise also equally pertinent questions as to the work and attitudes of the church in China. Mr. Poteat's illuminating style appears on every page.

MORPHOLOGY OF THE TIBETAN LANGUAGE. *Hans N. von Koerber. Suttonhouse, Los Angeles, Cal.* pgs 228.

This is a highly technical piece of research into the development of the Tibetan language begun when the author was interned a prisoner of war in Ahmednagar (British India) and carried out in connection with the University of Southern California.

THE MISSIONARY'S MANUAL OF CHINESE PENMANSHIP. *S. P. Yen and H. A. Weller.*

THE MISSIONARY'S MANUAL OF CHINESE CORRESPONDENCE. *H. A. Weller. China Inland Mission, 1531 Sinza Rd., Shanghai. $1 each: Shanghai Currency.*

These two little copy books fill lacunae in the requirements of missionaries which have long needed filling. The first shows how to write Chinese characters of acceptable quality with a fountain pen, as contrasted with the old way of writing with a brush pen. The second gives models of letters for all sorts of correspondence. With these two books at hand a missionary should be able to manage all the correspondence which heretofore has had to be delayed until a Chinese secretary was found to write for him. Everyone has emergencies of this sort. No longer need one be held up in such a situation.

INTRODUCTION TO LITERARY CHINESE. *J. J. Brandt. Henri Vetch, Peiping.* $13.50, Chinese Currency.

This is the second and revised edition of a book which has already been commended to the readers of the *Chinese Recorder*. It has been rated as the best book for those who want to take up the study of literary Chinese. The revised edition has the following distinctive featurers: "Clear type for both Chinese and English texts, running heads indicating Lesson and part of Lesson so as to facilitate cross-references, complete indices to the particles and vocabularies, usage of bold face type and italics in the romanization of Chinese words so as to show the accentuated part, careful proof reading eliminating the many typographical errors occuring in the first edition."

MACKLIN OF NANKING. *Edith Eberle. Illustrated. The Bethany Press, St. Louis Missouri.* $1 U.S. pgs 173.

All those who had the privilege of knowing Dr. W. E. Macklin, the pioneer medical missionary of the Disciples of Christ Missionary Society in Central China, will welcome this story of his life. The book is very attractively printed, with thumb-nail sketches of China scenes decorating its margins. Probably Dr. Macklin was the best missionary among the Chinese in Nanking. His unusual ability in the Chinese language, his skill as a physician, his broad interest in evangelism and in social reform made him a great citizen of that city.

SOVIET UNION AND THE CAUSE OF PEACE. *International Publishers, New York.* $1.75 U.S.

Statements and articles on world peace by Lenin, Stalin, Molotov, Litvinov, and others. They constitute valuable historical documents. The texts of the Soviet-French Treaty of Mutual Assistance, and the Protocol of the Soviet-Mongolian People's Republic agreement, as well as some other important treaties are also given in this book.

I. Pamphlets:—

New Testament Principles and Modern Missions. World Dominion Press, Founders' Lodge, Mildmay Park, London, N.1, 6/-

Some Statistical Aspects of Marriage and Divorce, I. M. Rubinow, American Academy of Political and Social Science, Philadelphia, Pa., U.S.A. U.S. $0.50.

Collective Security, Arnold D. McNair, Cambridge University Press. 1/6 net.

Why Read the Bible? W. W. White, Biblical Seminary, New York. U.S. $0.10.

II. Books:—

When Revival Comes. Herbert Lockyer, Wm. B. Erdmans Pub. Co., Grand Rapids, Michigan, U.S.A.

The Religion of Wordsworth, A, D. Martin, George Allen & Unwin, Ltd., 3/6 net

Pass It On. Geoffrey Gilbey, Hodder & Stoughton, Warwick Sq., London E.C.4, 1/- net.

Guinea Gold, Cecil Northcott, Livingstone Press, 42 Broadway, Westminster, London, S.W.1, 1/- net.

Notice

In the January 1937 issue of the *Chinese Recorder* there was reviewed a book by Ruth Nathorst on "The Religious Development in the History of Isreal." Miss Nathorst has informed us that owing to loss of original manuscript and absence on furlough several errors appeared in the book. A new edition containing corections of errors and some additions is in preparation.

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Correspondence

Chinese Hymn Records

To the Editor

The Chinese Recorder

DEAR SIR:—I have just had the privilege of listening to Dr. Robert McCandliss sing four of our finest Christian hymns, in Chinese.

Dr. McCandliss, as you know, is gifted with one of the most magificent voices in the Far East. His appearances here in Shanghai in concerts of the Municipal Orchestra have been greatly appreciated.

Dr. McCandliss is in Hua Yuen and I am in Shanghai, and yet I heard him as clearly and almost as effectively as if he were with me here in my home. I heard him not over the radio but over the victrola. He was at his best in the recording of these hymns.

The four hymns are:

Record Number 21060
Record Number 21062
Record Number 21061
Side A
Side B
"This is my Father's World"
"Still, still with Thee"
"Be still my soul"
"Dear Lord and Father of Mankind"

These records are so splendid, the voice is so beautiful, and the Chinese enunciation so clear that I am writing with the hope that I can stimulate an interest in and a market for their purchase. I am sure that they can add greatly to the appreciation of the new Chinese Hymnal.

Dr. McCandliss, with his wife as accompanist, have put us greatly in their debt by making these records. They can be ordered from the Electric & Musical Industries (China) Ltd., 1099 Route de Zikawei.

Cordially,

Emory W. Luccock.

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Course of Events in China

The Shensi situation, which has been the center of attention of all China for almost two months, seems now to be nearing a peaceful settlement. The defiant attitude of General Yang Hu-chen toward Nanking's reorganization policy, and the arrival of Chinese communist leaders at Sian had at one time so complicated the situation that fear was generally entertained of another outbreak of civil war. The past month has been quite cloudy in a political sense. Prospects for peace have been made brighter not by Nanking's exertion of power, but by differences of opinion among its leaders in General Yang and General Chang's own armies. The failure of Sun Ming-chiu's corps had certainly damaged the power and prestige of the more radical elements which advocated a policy of non-co-operation with Nanking. At the time of writing, central armies have already arrived at Sian and General Ku Chu-tung is reported to be moving his headquarters there. The Lung-hai Railway Administration announced that through traffic service from Hsuechow to Sian would be resumed on February 8th.

The return of Sian to Nanking's control does not, of course, guarantee that all will be well with the Tung-pei Army. Problems of a national significance still remain to be solved, perhaps through political means, at the Third Plenary session of the C.E.C. to be convened at Nanking no the 15th of February 1937. The foundation of a new foreign policy, satisfactory to the rebellious leaders, and the definition of Nanking's attitude toward the Chinese Communist Army, will undoubtedly cause much heated discussion. Advocates of a "united front against Japan" are not without popular support. In this connection, Mr. Wang Ching-wei's statement regarding national policy, given on several public occasions since his return to China on January 14th, are particularly noteworthy. On January 24th, Mr. Wang flew to Fenghua where he had a conference with the Generalissimo, and although the details of the interview have not been revealed, it has been reported that the Generalissimo and Mr. Wang discussed at length, and had common agreement about the future government policy. In his radio talk on January 22nd, Mr. Wang voiced the opinion that it would be a disaster for China to practise communism, or to be subjected to its control. He believes that China's salvation lies in the kind of democracy based on Sun Yat-sen's "Three Principles."

Popular sentiment, so far, has been favorable to the central authorities. By the end of 1936 a new confidence in the Nanking Government had emerged. It is that confidence in Nanking that has reacted unfavorably to the radical gestures of Generals Chang and Yang. The *Ta Kung Pao* editorial of Jan. 20 gave expression to popular feeling when it called attention to the important fact that the first political obligation of every Chinese today is to maintain its nation's unity.

Hereafter, popular support of Nanking would seem to depend most on Nanking's seriousness in putting the nation's constitution into practical effect. Practice of constitutional government is one of the high hopes that Dr. Hu Shih urges Nanking to fulfil in 1937. Just what the National Government decides to do about the general election and the proposed People's Convention will be an influential factor in winning or losing more support from the general public.

China's external relations have undergone little or no change in the past month. The Sinyuan front has remained quiet in apite of occasional threats of new invasions. In North China, General Sung announced on January 20th his intention:—(1) to preserve national unity and to enforce the orders of the Central Government; (2) to protect the three essentials of a state—territory, people and sovereignty; and (3) to exterminate the remnant of the Red bandits. He also voiced his determination not to participate in any civil war.

After the settlement of the Chengtu and Pakhoi incidents on Dec. 30, 1936 negotiations between the Japanese ambassador and the Chinese Ministry of Foreign Affairs practically ended. The resumption of diplomatic talks on such outstanding issues as the status of North China and a united front against communism has been renewed several times, but actually no step has been taken in that direction. The change of cabinet in Japan has made any resumption of negotiations very unlikely. At least, Sino-Japanese relations will probably remain in their present stage until the new Japanese cabinet under General Hayashi has formulated a foreign policy acceptable to Japan's contending parties, militarists and politicians. China's foreign policy would be affected, of course, by Japan's new attitude. But it may be said with certainty that Nanking will find it increasingly difficult to pursue any policy that would be considered weak and humiliating by the discontented generals, like Li Tsung-jen and the North Eastern Army leaders. A more positive policy toward Japan is likely to be adopted. Feb. 8, 1937.

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The Present Situation

CONFERENCE ON CHURCH UNITY

Two years ago the Standing Committee on Church Unity of the Chung Hua Sheng Kung Hui took the initiative in calling a conference on church unity.[1] January 22-24, 1937, another conference under similar auspices was held in Shanghai. Some sixteen to twenty members of different communions attended. These came from the following communions:—Methodists, American North and South and British, Anglicans, Congregationalist, Northern Baptist, Church of Christ in

1. See *Chinese Recorder*, March 1936, page 182.

China, together with the National Christian Council of China. The Communions represented were the same as those of the previous conference though the personnel of the delegates was somewhat different. Bishop T. K. Shen being detained in Sian because of recent events there, Rt. Rev. L. H. Roots was elected chairman. Rev. C. L. Boynton, a secretary of the National Christian Council, of China, and Rev. E. S. Yu were elected English and Chinese secretaries respectively. Devotional exercises were led by Bishop Roots and Dr. W. Y. Chen with prayer periods at the close of each session.

The conference began with a free interchange of attitudes toward unity and of denominational experiences. These latter revealed a wide range of experience of denominational relationships in the case of most of those present. Interestingly enough there was revealed during the conference an opening up of the minds of those present toward the relation of Protestants to Roman Catholics. It was felt that the usually rigid Protestant attitude was too often tinged with self-righteousness. Indeed, so far as such a relatively small conference can reveal present-day attitudes on church relationships this one showed a decided opening up and easing of the Christian mind toward the knotty aspects of the problem as a whole. There is in evidence, for instance, a tendency toward a more free intercommunion practice. Desire for a freer interchange of forms of service and liturgy was also in evidence. Barriers to church unity are certainly crumbling. There is, too, a growing recognition that Christian unity is a matter of the expression of the Christian spirit as well as of the conservation of denominational emphases. In all this the conference disclosed a lessening of the determination of denominations to assure their own future coupled with a seeking for a new approach to the whole problem. Certainly it is true that many persons of quite different denominational persuasions are more and more dominated by a common urge to find a more visible way of manifesting that Christian unity of spirit which is often claimed to exist alongside the variant Protestant ways of manifesting it. There was also a feeling that the communions in China are in a position to consider for themselves the necessities and plans of church unity. The responsibility to move toward church unity is, it was pointed out, *in* China.

"The Movement for Unity" was opened up by Rev. W. H. Hudspeth, secretary of the British & Foreign Bible Society, and Dr. A. R. Kepler, secretary of the Church of Christ in China, already the largest and most inclusive church union movement in China. Mr. Hudspeth showed how English Methodists had brought their work and workers together both at home and in China. The next step of this communion should be, it was felt, to unite with other Methodists in China and then go on to a larger unity. American Methodists, it was started, have not made much progress toward unity during the last two years. They also are inclined to achieve unity among themselves and with other Methodists and then go on to the larger unity. It was expected that within two years Southern and Northern Methodists would have achieved unity between themselves in which event consideration of the next step would develop. The Church of Christ in China, as outlined by Dr. A. R. Kepler, is making steady progress. He announced that the church is now registered with the Chinese Government, a move which has raised the question as to whether all churches should have unified constitutions.

He pointed out that it is not necessary for Methodist or other communions to unity themselves before considering union with the Church of Christ in China. Dr. Kepler outlined, also, the situation with regard to church unity in South India. It was generally agreed finally that while recent events have held up that movement the situation resulting therefrom cannot be called an "impasse." It was felt, however, that the leaders in that movement had not emphasized sufficiently the training of the rank and file of the ministries concerned.

Two emphases stood out in the discussion and thinking of the conference. The first was opened up by Bishop Roots who urged that questions of faith and order must be made subordinate to the common life in Christ. This was, he felt, a new approach worthy of deep consideration. Out of this grew the feeling that the conference should consider the "basic infirmities of human nature which are the tap-root of disunity." This developed into a sharing of those "infirmities" as felt by individuals and communions. Noticeably prominent among them was fear; fear that in some way the merging of one particular communion in others might bring about a cessation of something held of vital significance by each one. But it was urged that the time had come to lay aside the previous objectives of the movement for unity for a search for the spirit and dynamic of unity. To carry this out we must know what are the things in the human nature and spirit that prevent unity. One infirmity of communions was suggested as a state of being conviction-bound and the tendency to oppose irresistibles in one communion with imponderables in another, the only result being a smash. Some, for instance, urge that the episcopacy *must* be a part of any inclusive church unity; others aver that it *cannot*. A change in spirit is needed. A study of the implications of the modern Christian fellowship, now for the first time truly world-wide, might evolve a new vision of the church universal that should ease off this clashing of irresistibles and imponderables and prepare the Christian mind for a fellowship antedating all forms of church polity and creeds. We must look for evolution in church life as well as historical continuity therein.

But, of course, the conference could not confine its attention to the "infirmities" feeding disunity. Some questions of faith and order received serious attention also. There are, as was pointed, two differing conceptions of the church. Yet the question as to whether unity among those churches not involved in the episcopal system should be first achieved was met by the reply that no real unity could be achieved with the Episcopalians left out. There was some earnest discussion of the place of the episcopacy and the historical values in the different communions. But both older and younger churches need to see where they are wrong. In all cases the liberty of individual believers must be conserved.

Two decisions came out of the conference. One, that a year hence another conference similar to this one should be held with, if possible, more undeflected attention to developing the fellowship of spirit and the dynamic that are indispensable in making progress toward church unity. It was hoped that conferences might be held in different centers with this purpose in view. Bishop Roots, Rev. E. S. Yu and Rev. W. H. Hudspeth were appointed a continuation committee to carry out this decision. To them were added Dr. C. Y. Ch'eng, and Rev. T. C. Bau, the whole five to be a committee to arrange for a conference of delegates

appointed officially by various communions to consider the next steps necessary toward organic church unity. All of which may mean a new era of approach to church unity. In any event it was made plain that progress in church unity is as much a matter of preparation of the Christian spirit as of deciding what elements of faith and order shall characterize a united church.

THE TSINAN INSTITUTE

In 1887 the late Rev. J. S. Whitewright, of the English Baptist Mission, set up a museum at Ts'ingchowfu, Shantung, as an aid to Christian evangelism. This museum was to be something more than a mere "draw"; it was so designed that it enlightened as well as evangelized the people who came. So successful did this proect become in the way of removing anti-foreign prejudices, and paving the way for a favorable presentation of the Christian message, that when the Arthington funds became available, it was decided to set up a similar but much larger institution in Tsinan, the capital city of the province, hitherto found very difficult to enter. In 1904 the venture was made, and since that time this educational-evangelistic institution has been attracting 450,000 people every year, a number equivalent to the total population of Tsinan and its suburbs.

The exhibits are varied and numerous. A large collection of natural history specimens has its place in drawing and interesting the crowd. But in accordance with the original idea the main feature of the exhibit side is its educational-evangelical character. Models of astronomical and geological and biological interest are all designed to show the wonders of the world we live in and to point to the glory and beneficent purpose of the Creator. Alongside of models illustrating the value of afforestation in inducing rainfall and preventing floods, are placed others exemplifying the social benefits of the Christian gospel, like orphanages, blind schools, leper hospitals and the like. One section is devoted to peace and war, in which the horrors and wastefulness as well as the futility of modern warfare are graphically displayed, together with a model illustrating how war conditions are ameliorated by the gracious ministry of the Red Cross services. But more important than this is the model of the League of Nations' Council, with the International Labour Office and International Court of Justice, showing the fundamental and only satisfactory method of dealing with international problems.

Other models are of value to the farmer. Wells, prevention of blight, improved methods of irrigation, how to deal with locusts and other pets, the development of the modern co-operative movement, are all set out. The advantages of improved communications; the evils of opium and morphia: the disabilities of illiteracy, and the value of preventive medicine all have their place. Women are taught how to bring up their children; the values of common food stuffs are shown, and the benefits of a clean and orderly home attractively displayed.

For those of more cultured mind, there are charts of a comparative character relating to the civilizations of the East and West; an exhibit of Chinese art chronologically arranged: another showing the origin and development of the Chinese language, including a valuable exhibit of oracle bones, and many other features of historical and archeological interest.

Two rooms are set apart for a Bible exhibit, and models and pictures of the life of Christ: a bookroom is situated conveniently to the central preaching-hall, and the two evangelists have their own guest rooms for receiving visitors who wish to enquire further into Christian truth.

The museum is open to men and women visitors six days a week. Evangelistic addresses are given five or six times a day in the central hall. Pictures are much used in these preaching services, full advantage being taken of "eye-gate" in this as in all other departments of our work.

A larger lecture hall seating 700 is frequently used for lectures of a religious and educational character, as well as for social gatherings. Each Sunday evening this hall is crowded with local residents for a popular evangelistic service, at which lantern slides and the cinema are used.

A popular education school is conducted in connection with the Institute with departments for both men and women, in which over two hundred students are given a three years' course in the rudiments of Chinese education. Since this work was begun about ten years ago over three hundred pupils have completed the three years' course satisfactorily, and are now able to write a simple letter, read a "pai hua" newspaper, and keep their own accounts.

Sunday schools and enquirers' classes are organized in connection with these various activities, and regular but not large accessions of membership to the local Christian church are recorded every year.

All the models, charts, and most of the pictures displayed in the Institute are made on the premises in the Institute workshop, which employs a staff of six skilled artisans and artists for this work. Orders for models are frequently received from outside organizations, many of which are connected with the government educational services.

For financial support we are dependent on mission grants and private contributions. The annual expenditure is about $8,000 per annum: one third of which we try to raise from subscriptions.

The success of this institute in attracting, enlightening and evangelizing such large numbers fully justifies this method of approach to the people with the Christian message, and suggests that a duplication in at least the provincial capitals of the country would be an outstanding contribution to the progress of the kingdom of God in this land.

THE COUNCIL OF HIGHER EDUCATION

The Council of Higher Education met in Shanghai, February 3-5, 1937. All of the Christian colleges and universities, the Womans' Medical College, Shanghai, the Nanking Theological Seminary, Nanking, and the Lutheran Theological Seminary, Shekow, Hupeh, were represented. The Council dealt with certain questions which are of vital interest to Christian higher education in China.

The Correlated Program

The Correlated Program was first adopted by the Council in 1928 at the time when most of the Chinese presidents of the Christian

colleges were coming into office. It was revised in 1930 and again in 1933 and 1934, when it took the form of a five-year agreement which is to end in 1938. This year the Council requested its incoming Executive Committee to revise the correlated program and report to the annual meeting next year.

The basis of the Correlated Program as stated by the Council in 1934 is that, "Christian higher education in China should be considered and treated as a whole, each institution taking that place in a correlated program where it can make its largest contribution to the realization of the common purpose of all." To this end each institution agreed to limit its enrollment to a definite number of students and to accept in general a division of labor in the fields of post-graduate work and professional education.

This is an ideal that has not been easy to carry out. The institutions are composed of diverse groups. There are denominational affiliations, institutional loyalties, government relations, and local conditions to be dealt with. Progress in correlation is, however, made, though it is often slower than many could wish.

Religious Life in the Colleges

In recent years the Council has given a good deal of time to the discussion of the religious life of the colleges and universities. In its annual meeting in 1936 a committee on the religious life in the colleges was appointed. This year the committee reported that a literature promotion secretary was being secured. This was made possible by a gift from the Presbyterian China Council. This secretary is to spend seven months of the year in the colleges working on the problem of Christian literature for students, and the rest of the year in connection with the Christian Literature Society. This appointment will meet a very great need in helping to supply the type of Christian literature which college students should have.

A recommendation from this committee was approved by the Council requesting the Associated Boards to place on its list of special financial objectives an item to provide for fellowships for training Chinese teachers of religion in Christian colleges. There is, perhaps, no greater need in the field of Christian higher education than for well-qualified Chinese teachers of religion. No marked advance, on the curriculum side at least, of the Christian life of the colleges can be made until an adequate number of such teachers of religion is available.

In a further effort to improve the Christian life of the colleges, the Council approved of the calling of a conference of religious education workers in colleges, and appointed a committee to make arrangements for such a conference next summer.

The Problem of Secularization

The problem of secularization is one that is not peculiar to the Christian colleges in China, but is world wide. It was discussed during the past year by the Committee on the Religions Life of the Colleges, and reports on two different studies on the subject were made to the Council. Three addresses on different phases of the problem were made at the meeting of the Council. All this material is being put in the form of a Bulletin to be distributed among the faculties of the colleges and universities.

Two main causes for secularization were listed. One, Nationalism, including the influence of natural science upon modern life; the other, the movement towards the nationalization of education. In this movement religion is being placed upon a lower level than other subjects and there is a danger of academic freedom being curtailed.

Some ways of counteracting the influence of secularization were suggested:

(1) The importance of a Christian attitude on the part of the president and members of the faculty, it being essential that members of the faculty be Christian, and that teaching be done from a Christian point of view.

(2) The need for more generous financial support from the home church so that it may not be necessary to take in so many students in order to finance the colleges; also the securing of endowments for chairs of religion and related subjects.

(3) The making of philosophy a required subject, thus helping the college to present a Christian philosophy of life to students.

(4) The necessity for making Christian worship more dignified and appealing to students.

In the discussion of this subject the Council came to grips with its most vital problem, for the very existence of the Christian college in China depends largely upon how this question is solved.

Government Relations

The Council has a committee on government relationships with the Christian colleges. The work of this committee is to promote mutual understanding between the Christian colleges and the government, the colleges being desirous wherever possible to co-operate with the government in its program for higher education. One college is undertaking a program of rural reconstruction in one province at the request of the provincial government. Another college is doing some graduate work is history, chemistry, and agriculture, at the request of the National Government.

In this connection a paper on "Tendencies in Higher Education" was read to the Council. These tendencies were described as being:— (1) a definite policy of special emphasis upon natural science particularly in applied sciences and vocational training; (2) a plan for the militarization of colleges and universities; (3) a tendency towards the distribution of post-graduate work among different colleges and universities instead of the concentration of graduate research work.

Institute of Research in Religion

Last year the Council approved of the establishment of an Institue of Research in Religion in China. The object of the Institute as stated by the Council is "to promote and co-ordinate research in the field of religion in China, and to make the results available." It was expected that the Institute would "become an independent organization including those working in this field in Christian and other universities or otherwise in China, with fellows elected from other lands."

This year twenty-five charter members were chosen with the "expectation that these charter members will proceed to elect other members, organize the Institute and promote its work during a prelim-

inary period of approximately three years, at the end of which time a congress will be convened." The organization of this Institute should mark an advance step in the scholarly and scientific study of religion in China, and thus make a real contribution to Christian education and the Christian movement.

In conclusion two impressions should be recorded. One is the evidence of effective Chinese leadership in Christian higher education in China. Reports from all the institutions, except two, were made by Chinese presidents or Chinese representing the institutions. Of the nineteen who were on the program only four were foreigners. The able way in which these Chinese leaders are dealing with the problem of higher education is inspiring and offers assurance for the future. The other impression is that the Council is rendering a genuine service to higher education by offering an opportunity for dealing with problems common to the Christian colleges, by helping to create the consciousness of a common task and by promoting mutual understanding in the performance of that task.

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Work and Workers

China Plans to Make Its Own Motor Cars:—On December 8, 1936 the first Chinese organization to make motor cars was organized in Nanking. It is capitalized at $1,500,000 silver. Headquarters will be in Shanghai. The factory, it is proposed, shall be at Chu-chow, eastern Hunan on the Canton-Hankow Railway. Just when the first cars destined for the domestic market will appear is not yet settled.

"Broadcast Tracts": — That series of tracts heretofore known by the name of "Broadcast" and published in Changsha, Hunan, has been turned over to the R.T.S. in Hankow, Hupeh where they may hereafter be secured. Other tracts and booklets are still being published in Changsha, Hunan, under the name of the "Orphanage Tract Press."

A Reform Movement in Mohammedanism: — "These people say that their movement has been preached in China about thirty years. They refer its origin to the visit of foreign ahungs and their discovery of the corruption of Islam through long contact with the Chinese. They explained that since the Moslems came to China so long ago and subsequently lost contact with the West for centuries, decadence was natural. The "Djedideh" is a reformation movement. Their only authority is the Koran. I understood them to say they do not accept the Traditions." Martin Taylor, in *Friends of Moslems*, Jan. 1937.

Severe Drought in Honan:—For six months this province has practically had no rain. A severe drought has been the result. A soaking spell of rain broke the drought about the middle of December 1936. But considerable damage had already been done particularly in central Honan. Wheat sowing was reduced by 50 percent. At least 32 districts involving 4,000,000 people are in urgent need of relief. In addition Honan has not had a single year of good crops since 1928. Considerable attention is being given to the need of modern irrigation facilities that might more or less permanently solve this problem. *C.I.F.R.C. News Bulletin*, Feb. 1, 1937.

Schools for Blind and Deaf in China:—A *Directory of Blind and Deaf Schools in China* as existing in 1936 and prepared by Mr. G. Fryer, 290 Hungjao Road, Shanghai has just come to hand. Owing to the difficulty of obtaining information it does not claim to be complete or accurate in all particulars. It lists, however, 52 schools for blind and deaf for all of which, except one, the number of pupils is given. Thus in twelve provinces there are over 1881 blind and deaf boys and girls, receiving aid toward overcoming their physical disability. A considerable number of details are given in connection with each school. Copies of the directory may be obtained by writing to Mr. Geo. B. Fryer.

"Cabbage Co-op": — The first "cabbage co-operative" in Hwaiking, Honan, has just come to a successful end. The experiment was conducted in the form of relief to worthy farmers who grow cabbages as a third crop in the year. Due to economic circumstances and limited capital, these farmers have to sell their crop as soon as it is fully grown, irrespective of the price. Through the use of loans extended by the "cabbage co-operative," the farmers were able to employ extra hands to irrigate better the cabbage patch, to hold their crop until the price rose, and to buy more fertilizer for cultivation. The result made a deep impression on the farmers at Hwaiking, so much so that they have decided to start another co-operative for the same purpose next season. *C.I.F.R.C. News Bulletin;* Feb. 1, 1937.

Christian Community in Japan:—The following statistics, covering eleven of the larger denominations are given for 1935 regarding the growth and the lack of growth within the Christian community of Japan. There are a total of 1225 fully organized churches showing an increase of only ten as compared with the previous year. The total Protestant membership is 168,776, an increase of 3230 over 1934. Total adults who received baptism during the year were 7,295, a decrease of 164 as compared with the previous year. Contributions totalled 646,236 yen, a decrease of 41,767 yen as compared with 1934. There are 1988 Sunday schools with an attendance of 141,753, a decrease of 84 in the number of schools and of 6,779 in attendance. *I.C.P.I.S. Geneva,* Jan. 12, 1937.

Why Is Chinese Difficult?:—"Someone said that the reason God made the Chinese language so difficult was to keep us from doing too much harm by our ignorance. If it took us a year to learn the language then in that year we were also learning how ignorant we were in other things and benefitted accordingly. If we could speak immediately we would perhaps do more harm than good and therefore undo all the good work which had been done by others before us." I.C. in *District of Anking Newsletter,* Nov.-Dec. 1936.

Work for Lepers:—"One of the gratifying developments has been in work of the Nanchang, Kiangsi, Leper Hospital. When Bishop Huntington was there recently for his regular visitation a service was held in the True Light Chapel there at the hospital at which twenty-four lepers were presented for confirmation by the Rev. Kimber Den. It was a moving sight to see those so disfigured coming forward, some hardly able to hobble on their crutches, and kneeling at the rail to express their devotion to Jesus Christ and to receive his blessing at the hands of the Bishop. One felt assured that he who turned not aside from the loathsome leper when he walked the dusty roads of Galilee would in no wise reject these humble children who were

turning to him for comfort. Among the patients in the hospital now are a Chinese pastor of the China Inland Mission and a Chinese doctor, both of whom are ministering to the spiritual and physical needs of their fellow sufferers. As a result of the cooperation of the Kiangsi Provincial Government in the work of this institution the facilities have been increased so that they can now take care of 240 patients from all parts of the province instead of the sixty originally provided for." *District of Anking Newsletter*, Dev.-Dec. 1936.

Meeting of National Child Welfare Association:—This association held its eighth annual meeting in Shanghai on January 30, 1937. Dr. H. H. Kung, the president, was in the chair. Dr. Kung outlined the purpose of the association and Mr. Pan Kung-chan, Commissioner of the Bureau of Social Affairs of the Municipality of Greater Shanghai, together with Dr. Li Ting-an, Commissioner of the Bureau of Health, made speeches. The program for 1937 includes the establishment of a Nanking Child Welfare Demonstration Center, construction of association headquarters, suppression of cruelty to children, establishment of juvenile courts, relief of destitute children, promotion of child health and mental hygiene and extension of the education of parents. During the year the Association spent more than $93,000 silver. The following officers and committee were elected for 1937:—President, Dr. H. H. Kung; Vice-Presidents, Dr. R. Y. Lo and Mrs. Milton J. Helmick; treasurers, Messrs. Ling Kong-hou and J. H. Sun; Members of executive committee; Mrs. W. S. New, Mr. L. D. Cio, Dr. Li Ting-an, Mr. A. V. Wu, Mrs. C. S. Franklin, Mr. H. C. Chen. Mrs. Neu Yung-kee, Mr. S. U. Zau, Mr. Hsiung Hsi-ling, Mrs. Herman C. Liu, Dr. F. C. Yen, Mrs. Huang Sui-fong, Mrs. Li Dah-tso, Dr. T. H. Li, Miss Hilda Yen, Miss E. M. Hinder, with Mrs. H. C. Mei, Mrs. Hsiung Hsi-ling, Miss T. Y. Zia and Mrs. W. Whitney as reserve members.

Youth and Religion Campaign in Wuhu:—The Two-year Youth and Religion Campaign, under the auspices of the Y.M.C.A., which ended in 1936 is being followed by another two years of effort along the same lines. Five prominent Chinese Christian leaders share the responsibility for the campaign. The first meeting of the new series was held at Wuhu, Anhwei. Wuhu has a population of 200,000 with seven missions, ten churches and a Y.M.C.A., together, with individual Christians among the leading citizens. The deputation carried on in Wuhu for five days. There were thirty-five meetings with a total attendance estimated at 8,910. Christian educational leaders showed the livest interest in the campaign. Dr. W. Y. Chen, General Secretary of the National Christian Council of China, Dr. T. C. Fan, Dean of Hangchow Christian College, and Miss Li Gwan-yuen, Religious Director of McTyiere School, Shanghai, were the speakers. Many students from Christian schools attended the evening lectures though a few government school students were present at the last two lectures. Very few professional youth were in evidence probably owing to inadequate publicity. At the concluding dedication service 117 signed cards, signifying their desire to pursue religious studies, of whom twenty-six where Christians.

Roman Catholics in China:—According to statistics published in the Chinese Catholic Missionary Directory for 1937, issued by the Chinese Bureau at Zi-ka-wei, there are now three million Catholics in China. During the year 1936 there was a total in-

crease of 115,336, which represented an advance of 19,000 on the figure for the previous year, which was itself the highest ever formerly reached.

In 1907 the Catholics of China already numbered one million. The second million was reached thirteen years later in 1920. If it has been necessary to wait for a longer period — namely for seventeen years—before reaching the third million this has in part been due to difficulties caused by the outbreak of war in 1914. The ranks of the missionaries working in China were thinned as a result of the War and the regular supply of younger missionaries was also held up. The troubled history of China about the year 1927 was also a factor that delayed the work of conversion. Since 1933, however, the number of conversions has steadily increased.

In 1936 the number of priests working in China was increased by 243 new recruits; of these 88 were Chinese priests.

The prestige of the Church is also steadily increasing, as a result of the creation of several Chinese Bishops during the last few years and of the multiplication of Catholic educational institutions attended not only by Christians, but also by large numbers of non-Christian students. Catholic Action is being well organized in China, too, and is developing rapidly. The number of Chinese Religious Congregations is also on the increase. In the field of social welfare the Catholics of China are also taking an increasingly large part, in particular owing to the opening of Catholic hospitals and dispensaries. *Fides News Service* Jan. 16, 1937.

"The Anglican Family and the Far East":—On this topic the Rt. Rev. R. O. Hall, Bishop of Victoria, Hongkong, has a short but interesting article in *The Far East and West Review*, January 1937. Bishop Hall is keenly interested in broadening and deepening the conception of the branches of this family as located in England, China and Japan. He compares somewhat the two provinces of Canterbury and York with those of China and Japan indicating some of their differences and similarities. "In these two provinces—China and Japan—alone the whole Anglican family, Britain and America, work hand in hand as 'sending churches'". The American contribution," he says, "has been much the more vital in the life of the young church". By "America" he means Canada and the United States. Of the Christian nationals in China and Japan he notes that "they face difficulties undreamed of in more sheltered lands under a professional administration." He urges too that, "Bear ye one another's burdens" must be set over against "the doctrine of self-support (which) may also prove a poison, guaranteed to kill congregations." The Anglican Family," he urges, "will grow by sharing its life, not by achieving administrative democracy." Then he suggests that Lambeth should be ready to "meet in 1950 not in Lambeth, but in Peiping." But thinking that might set too fast a pace he adds; "why not Washington 1950, Calcutta 1960, Peiping 1970? We must not be "C. of E.-minded.' N must we allow the 'Anglican family' to be England-centered as the 'Roman Catholic family' has become Italy-centered." The article shows the dawning of a new vision well worth study and development.

General Chiang Asks For His Bible:—"The other day I met my friend Mr. W., the first Chinese Government representative to see General Chiang Kai-shek during his recent captivity in Sian. Mr.

W. told me exciting incidents concerning the recent coup. Here I am content to narrate the part that deals with General Chiang asking for the Bible.

"As you know General Chiang is an ardent Christian; he reads his Bible every morning. During summer months, he rises early in the morning, say 5:30, and the first thing he does is to read his Bible and pray. During this recent coup, he had nothing left except his clothing. He felt very much disappointed over such a foolish move on the part of the rebels. He did not care to talk to anybody. Then one day he was asked what he wanted. The General said, "Let me have a Bible."

"The officers under Marshal Chang Hsueh-liang did not know what to do. They did not know the significance of the Bible. They wondered why General Chiang wanted a Bible. So they asked Mr. W. "What is the Bible? Is it a dangerous book?" My friend told them that the Bible is the book of Christianity and that the book would make the General feel better. So the Bible was ordered and handed to the General accordingly.

"The interesting point is that later on, when General Chang Hsueh-liang came to Nanking, he was also given a Bible to read. The other day Mr. W. bought a copy of Fosdick's Manhood of the Master," in Chinese. This book is to go to the Young Marshal."

Z. K.

Christian Movement in India:—The *National Christian Council Review* (India), January 1937 contains an interesting "Survey of the Year 1936." Between 1931 and 1935 the number of missionaries declined about 27%, there being at the end of 1935 a total of 4,467 Protestant missionaries in India, Burma and Ceylon. The effects of the financial stringency have been very serious. The Church of India in Tinnevelly, for instance, a self-governing diocese, has seen its local income go down Rs. 30,000 in five years. Trade depression and cuts from the West have both been contributory factors. Yet are there many opportunities. The depressed classes are open as never before to the Christian message. In Goimbatore District, South India, in 1912 the Christian community numbered about 2,000 with an increase of 167 in ten years. Now there are 24,000 in the Christian community with 2,400 baptisms a year. In Travancore a group of Hindus, Eshavaa, are more willing than ever to listen to the Christian message. In the Madura District the Pallars, a group of Untouchables, have organized themselves into a society of 40,000 whose leadership is largely Christian. Mr. R. C. Das of the Benares City Mission also feels that there is a mass movement towards Christ among the higher orthodox castes. There is an enlarged opportunity to present Christ to educated non-Christian women. Thus enlarged opportunity accompanies the decreased western Christian support and participation. "The obvious thing to do (to meet these enlarging opportunities) is to carry the co-operation now existing between missions a step further and get the various Christian bodies now serving a given area to unite in plan and minister to the best possible advantage to the pressing needs of the entire area." The co-operation between the S.P.G. and the Swedish Mission in the Trichonopoly district in having union Christian schools in villages and in two places using the same church building for worship, is noted as a case in point. Some effort is being made, also, to enlist Christian voluntary service.

T. Z. Koo in Europe:—During his European tour, which was chiefly made in the interests of the World's Committee of Y.M.C.-A.s, Dr. Koo has spoken to student audiences in many countries. In each of the Scandinavian universities special S.C.M. meetings had been arranged. In London he spoke to an S.C.M. meeting in University College, about which a correspondent writes:

"We had called the meeting of Preparation and Intercession for the Quadrennial Conference. Koo spoke for about 35 minutes and held his audience spellbound, taking as his theme the words:—"Be still then and know that I am God."

He contrasted the conception of God which was in the cultural background of Chinese life with the Christian conception. When the Chinese intellectual attempted to picture God he thought of Him in three ways; first of all as a state of stable equilibrium, secondly as creative energy and thirdly as law. It was, however, difficult to worship a state of stable equilibrium and so while there might be respect on the part of man, the distance between God and man was too great to allow of anything more. For him the great message of Christianity was the fact of God's fatherhood and God's love. He had recently been visiting Tokyo, and after a meeting there a Japanese Christian insisted on escorting him to the station. They walked together saying little or nothing, but just before the train went out the Japanese gripped his hand and said: "I do want you to understand how sorry we Christians are for the way in which our country is treating you." That could only have happened as between two Christians: they had a link which bridged the gulf of nationality, a common Father in heaven.

It is important that Christians should realize the kind of God they worship. Today we are inclined to worship mechanical ingenuity, and to think that we have achieved something fundamentally great in our various mechanical inventions. When he was a boy it took Dr. Koo forty-five days' travel to get from Peking to his home on the borders of Tibet. Now it can be done in ten hours by aecroplane. But does it make really very much difference? If a little bundle of foolishness gets into the aeroplane at Peking it is still a little bundle of foolishness when it gets out of the aeroplane at the end of its journey. We must learn what the Master meant when he said: "Seek ye first the Kingdom of God and His righteousness and all these things will be added unto you." Many modern people reversed this and said: "Seek ye first these things and then the Kingdom of God will come." That was not true, and the world was gradually learning this by bitter lessons.

The natural man lived on the animal level of "an eye for an eye and a tooth for a tooth." The Christian rises above this because he acknowledges a common Father and knows that men are bound together by ties of brotherhood. The modern world, so full of restlessness and of hurry, if it were to be healed needs to attend to the psalmist's words. "Be still then and know that I am God."

Notes on Christian Movement in Japan:—The National Christian Council Bulletin (Japan), January 1937 presents a summary of the work of the Council for a year. The Union Evangelistic Movement has been endorsed and financially supported by most of the communions. It has, among other things, been decided to capitalize the wide-spread interest in religious education by holding

special meetings for educationists. The Commission on Church Union adopted the following tentative decisions:—

"That instead of pressing for organic union from the beginning church union be realized on a federated basis of organization giving the existing communions considerable autonomy for the present.

"That a central headquarters be set up whose work it shall be to correlate the various denominations, unify their programs and gradually work toward complete union.

"That all new evangelistic efforts both within and outside of Japan be co-operative in character and planned and carried forward under the auspices of this central headquarters.

"That arrangements be made to facilitate the passing of members from one denomination to another in order to stop the tragic leakage and loss to the Christian church because of the large number of absentee church members."

It is interesting to note that the Chairman of the National Christian Council's Executive Committee is serving on the Government's Commission on Control of Religious Organizations.

The reorganization of the Conference of Federated Missions has brought the missionary body within the Council's constituency. The Council has thus become the all-inclusive clearing house for the Christian movement in Japan.

The Council's Commission on Rural Evangelism is promoting the holding of Peasant Gospel Schools and conferences on rural reconstruction. It is proposed, also, to establish a Christian Rural Life Institute.

The Council's Commission on Social Welfare has been revising the Council's Social Creed which now reads as follows:—

"Worshiping God as our father, fellowshiping with mankind as our brothers, making the Christianized social life our ideal, and through the actual realization of love and justice as revealed by Christ, we strive to be loyal and obedient citizens.

"We repudiate all forms of materialistic education, all forms of materialitic thought, all forms of social reconstruction based on force and strive to further the progress of the Christian type of character education.

"Moreover we pray that from our number there may go forth many who in accordance with the principles and spirit of Christ shall by their lives give themselves to the solution of social problems.

"We would make Christ's life a live reality in the total social structure. Inasmuch as the source of all things comes from God and should revert to God, we believe that all earnings from them should be dedicated to God and made available and used for the prosperity and welfare of mankind.

"Based on these ideals we advocate the following matters:

1. The freedom and equality of personal rights and equal opportunity for all peoples and races.
2. The sacredness of marriage and equal responsibility for chastity on the part of both men and women.
3. The betterment of the treatment accorded women educationally, socially, politically and in industry.
4. Respect for the personality of children and the prohibition of juvenile labor.
5. Encouraging the practice of making Sunday a public rest day. (With the expectation that wages will be paid.)
6. The abolition of licensed prostitution.

7. An aggressive advocacy of temperance on a nation-wide scale.
8. The enactment and enforcement of social legislation such as: a social insurance law, a national health conservation law, a minimum wage law, a law legalizing labor unions, a law protecting tenant-farmers, an old-age pensions' law, a housing improvement law and a law for the protection of mothers and children.
9. An ethical regulation of the economic life such as: the encouragement of co-operatives, the extension and perfection of urban and rural social betterment facilities and an impartial system of taxation.
10. The implementation of the Paris Peace Pact. The maintenance of the International Court of Arbitration. The promotion of world peace."

During the year the Council has helped send speakers to government and private schools to address the students on subjects related to the inner life. One hundred and four meetings attended by 25,000 students were held.

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A Correction

On page 128, *Chinese Recorder*, February 1937 there is this statement in reference to Shensi;-"In Sian and Hsien-yang alone there are over 340,000 registered opium addicts." The figure should refer to the addicts in the entire province and not in Sian and Hsienyang alone. We regret the error.

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Notes on Contributors

Rev. Andrew Thomson, M.A., D.D., came to China in 1906 under the then Presbyterian Church in Canada. He is now a member of the United Church of Canada and of the Church of Christ in China. He is engaged in pastoral, evangelistic and social service.

Rev. Father Henri Bernard, S.J., was formerly a professor at the Hautes-Etudes, Tientsin and is now head of the Bureau Sinologique, Zi-ka-wei, Shanghai. He is the author of a number of works dealing mainly with the history of Christianity in China.

Mr. Arthur Rugh was formerly National Student Secretary and then National Bible Study Secretary of the National Committee of Y.M.C.A.'s in China. He is now teaching the New Testament in Yenching University, Peiping.

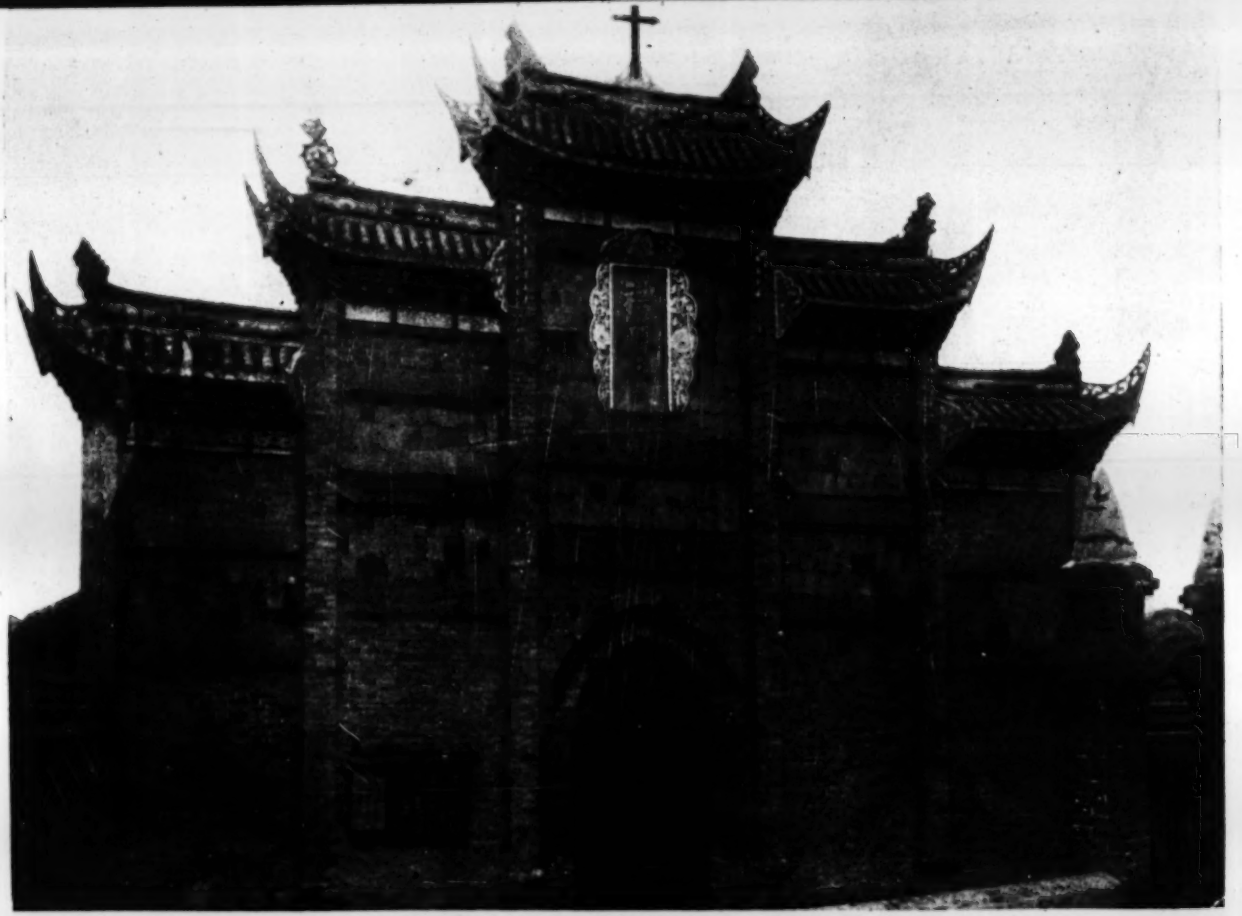
Dr. Ralph A. Felton is visiting professor at Nanking Theological Seminary. He is head of the Rural Church Department in Drew Theological Seminary.

Rt. Rev. T. K. Shen is bishop of the Missionary Diocese of the Chung Hua Sheng Hui in Shensi.

Frances M. Roberts (Mrs. W. P.) is a member of the American Church Mission resident at St. John's University, Shanghai.

Rev. Hope Moncrieff, M.A., is a member of the English Presbyterian Mission located in Changpu, Fukien. He arrived in China in 1908.

Dr. T. T. Lew is a professor in the School of Religion, Yenching University, Peiping. He has recently been appointed to the Legislative Yuan.



CHURCH AT MIENCHU, SZECHWAN

This C.M.S. Church was built in 1922 by Rev. C. T. Caldwell. It is of grey brick, has three aisles, stained glass windows in the chancel and seats for four hundred. There are 150 on the church roll with average Sunday attendance of 100. Rev. H. A. Maxwell is in charge with Rev. Lin Tsen-chi as his colleague. It feeds five country churches.